

WISDOMES  
TRIPOS,  
OR RATHER ITS  
INSCRIPTION,  
*Detur Sapienti,*  
IN THREE  
TREATISES.

- I. of *Worldly Policy.* JL  
II. of *Moral Prudence.*  
III. of *Christian Wisdom.*

The Vanity of the First.

The Usefulness of the Second.

The Excellency of the Third.

By CHARLES HERLE Minister of  
Gods Word at *Winnick* in *Launceashire.*

*Wisdom is justified of her Children.*

*Mult ad Sapientiam pervenissent nisi putas-  
sent se pervenisse. Seneca.*

London, Printed for Samuel Gellibrand, at the  
BALL in *Pauls Church-Yard*, 1655.



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WORLDLY POLICY,  
And  
MORAL PRUDENCE.

---

*The Vanity & Folly of the one,  
the Solidity and Usefulness  
of the other.*

In a Moral Discourse.

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By *Charles Herle* Minister of  
Gods Word at *Vvinwick* in  
*LANCASHIRE.*



L O N D O N,

Printed for *Samuel Gellibrand*, at the  
*Ball in Pauls Church-Yard.* 1655

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WORLDLY POLICY,

ALL

MORAL PRINCIPLE

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# Worldly Policy.

## CHAP. I.

*Of Policy, the name and abuse of it.*

**P**olicy is the derivative of a Greek word, *πολις* — which signifies to sell, to tell, and traffick, (whence whence the word City is taken) — and by a Metonymy is thence borrowed to signifie any commerce, or transaction in a society of men, for the better ordering and government of it; which when it fairly aimes at the publick good, & regulates the endeavours of it aright, 'tis a considerable and commendable Science and takes its place in that which is called *Moral Philosophy*, and that above the Orbs of *Ethicks* and *Oeconomicks* both, as (to speak in the Mathematicians Dialect) describing in its latitude.

As,

or.



# 4 *Worldly Policy.*

*\* On Do-*  
*mitians*  
*Fly-fight*  
*Epigram:*  
*Terribili*  
*armatus*  
*ferula vo-*  
*lucantia*  
*Cæsar*  
*agnus*  
*Muscarum*  
*provocat,*  
*urget, a-*  
*gis.*  
*Pugnat ni-*  
*gra Pha-*  
*lanx telum*  
*gerens ore,*  
*tubamque*  
*ipsa sibi te-*  
*lum, Dux,*  
*æques ex-*  
*litum;*  
*Quin do-*  
*mitis (de*  
*more) fe-*  
*nis, jam*  
*Cæsar o-*  
*vasset, sed*  
*que Axem*  
*traheret*  
*musca nec*  
*una fuit.*

or swinge, so much a greater cir-  
 cle then either of them, as a City  
 or Common-wealth is larger then  
 a mans person, or family. *Themis-*  
*tocles*. call'd it not amiss the Art of  
 tuning a Common-wealth, telling  
 his company, that that was his  
 trade, and not the tuning a Fiddle,  
 (when he was invited by them to  
 play upon a Lute.) Of this many  
 have written largely, and well, but  
 when this art of tuning men So-  
 phistificates and progs, quacks into  
 a Quoy, to catch Gulls, and Wige-  
 ons with; and as *\* Domitian* did  
 from his father *Vspatian*, corrupts  
 a Scepter into a fly-flap (who was  
 justly therefore stiled an enemy to  
 flies, and a flie to his enemies, fight-  
 ing all his Battels in his chamber  
 windows, and a great warrior there,  
 but a great spectator in the field.)  
 then are the Professors of this kind  
 of sophistry no other then the Im-  
 postors, the Mountebanks, the very  
 Hocus's of policy, mad: up but of  
 the shreds and parings of it, and  
 (at best) but (as the Philosopher)  
 said of the near but empty Lawyer)  
 homo

## Worldly Policy. 3

*homo in causis agenda bene versans*,  
a man well be-leeen in the frippery  
of a Politician. Of this kind of  
Policy, and the Peddlers of it, I am  
to speak, and herein (how ever the  
subject may not seem to deserve  
it, yet) must for (method sake)  
as in other practical Sciences) be-  
gin with the end, or ends (for it  
squints and looks several wayes,) -  
and so proceed to the means, and  
rules for the application of them  
to their Ends, with certain mis-  
carriages incident thereto, which  
may be as so many heads of Palla-  
ey, to be handled here, as in o-  
ther Sciences, for their better a-  
voidance, not use; being such as  
the Science doth (as 'tis said of Na-  
ture concerning monsters) pro-  
duce, not intend. All of it (I con-  
fess) is no other then a meer fallacy,  
but these miscarriages are such  
as do not only cozen the ignorant,  
but the Artist too. All that I will  
promise the Reader 'tis this, that  
whoever he be, if any thing  
(considerable) he shall find himself  
somewhere in the one or other of  
these two Treatises. CHAP.

## 4 *Worldly Policy.*

### CHAP. II.

#### *Of the End or Ends of P<sup>r</sup> worldly Policy.*

**T**He end of worldly Policy is worldly Happiness, or the enjoyment of what the world affords: Now the Apostle tells us;  
— *All that is in the world, is the lust of the Flesh, the lust of the Eyes and the pride of Life.* The Devil began with these in that first temptation of his in Paradise, and that in this very order; first he proposes the fruit, as good for food, there's the lust of the Flesh; then as pleasant to look on, there's the lust of the Eyes; lastly, to be desired to make one wise; there's the pride of Life. And (it seems) he had not four thousand years after found out three better Engines for his turn then these; for he uses the very same in the wilderness to the promised seed of the woman, that he had prevailed with, on her self in Paradise so long before; *Make these stones bread.*

— bread, there is again the *lust of the* Luke 4:4  
 — *Flesh*; he *shows him all the King-*  
 — *doms of the world*, there is the *lust*  
 — *of the Eyes*; *Cast thy self down from*  
 — *the Pinnacle*, the *Angels are thy*  
 — *guard to bear thee up in their hands*;  
 — *there is the pride of Life*. And a  
 greeable hereunto it is, that Di-  
 vines distinguishing tentations into  
 three sorts; *Ascendens*, *Obiectus*,  
 and *Iniectus*. *Ascendens* are such  
 as rise or fume up from some stir-  
 red humour, or lower faculty  
 within us, that borders next upon  
 sense or affection: *Obiectus* are  
 such as reflect from some outward  
 object, baited and suited to the  
 Organ. *Iniectus* are such, as the  
 Tempter immediately affects the  
 faculty it self with; The danger lies  
 specially in the two first; for man  
 being a compounded and gradual  
 creature, in whom the way to his  
 reason is by his sense and appetite,  
 the Devil can do little more then  
 trouble (instead of tempt) him  
 this third way; Our Saviour tells  
 us that that *wicked one came and*  
*sounded*.

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Joh. 14. 30 found nothing in him, and so could fasten nothing on him; and his Apostle tells us, that if we could keep our selves, that wicked one could

\* Joh. 5. 18 not hurt us; unless he find the house swept and garnish'd, for his entertainment, he enters not; his power (however great) 'tis limited, though we cannot easily set out the bounds of it; He hath his chains of restraint, as well as torment. It seems little less then an invasion of Gods Prerogative, and a giving the Diel more then his due, to allow him a power of immediate and impressive injection into our minds, without the help of object, Organ, lower faculty, or innate corruption of our own; by some of these it is we that hold the candle to him, and the wedge too of the tentation, while he drives it: the mud is still in the bottome, he doth but stir it up by shaking it, or drawing it forth by some outward objects.

These three then make up the ends of Worldly Policy; the Lust of  
the

## Worldly Policy. 7

*the flesh or Luxury, the lust of the Eye or Gain; the pride of Life or Glory,* for they are all that is in the World (as the Apostle tells us.)

There is no easier way to out-reach a man then to out-End him; if once the Diuel can get a man to shoot with him in his own Bow, and make his Engines a mans ends, the match is lost (as we use to say) in the very making.

**CHAP.**

## 8. *Worldly Policy.*

### CHAP. III.

#### *Of the Lust of the flesh or Luxury.*

*Eccl. 2. 10* **T**HIS *Solomon* calls (well) *not withholding the heart from any joy*. Now whether there is more of happiness in the withholding the heart, or in the enjoying such joy, will be found by any heart that will seriously (as he did) make the Trial; a measuring cast (at the least) certainly (though not without some difficulty) tis more possible to withhold the affection from it, then enjoy the satisfaction of the heart in it: *Socrates* had more true joy, in safely looking on at the *Olimpick Games*, and thanking the gods that they made him not to need the many things they had made for others pursuit, then *Alcibiades* in his hazardous obtaining them; & what a happiness is this? that is better not desired, then enjoyed: *I said of laughter*

*Quis de-  
runt dii,  
quibus non  
indigebat*

laughter it is mad, and of mirth Eccles. 2. 2.  
 what dost thou? said experienced Solomon; and indeed what doth this  
 madness? but (as he speaks else-  
 where) cast arrows and firebrands  
 and death, and all in sport; not so much aiming arrows to hit the  
 right mark with, but casting them Pro. 26. 18

at random, kindling but a greater  
 desire by the firebrands so cast,  
 and in the end burning the mind  
 to death, in the sport. 'Tis worth  
 the observation, to consider the  
 ambition and toy, this madness is  
 put to, if possible to perpetuate, and  
 what it can, eternize this sport of  
 riot, by a succession and circle of  
 variety, to take off the weariness of  
 one pleasure by another, between  
 the Oyl, and the Wine, (as Seneca  
 speaks) but all in vain; for after

- those few evaporated minutes of Hominer  
inter vi-  
dam &  
oleum co-
- lust (as Tertullian calls them) the
- body quickly fails the mind, and the capiti.
- mind the desire, and the desire the Sen.
- satisfaction, and all the man: He - Post libe-  
dium va-
- that fain'd Epicurus to have wish'd
- himself the neck of a Crane, that

he



he might have been the longer a  
 swallowing and tasting his meat;  
 might have added, the noise of a  
 Vulture, the eares of a Hogg, the  
 fingers of a Spider, and so on:  
 such a Monster must a man be  
 made, and so sunk below his own  
*Species*, to attain this kind of  
 — happiness. There is nothing more  
 — in all these pleasures, besides bare  
 — imagination and expectation,  
 which though they may draw out  
 the affections, do never satisfie  
 them, nay, do the more dissatisfie,  
 and disappoint them; pleasures are —  
 — *Juno's* in the pursuit, and but  
 — clouds in the enjoyment, *Whom*  
 — *have I in heaven but thee?* And  
 — *Psal. 37. 15* what can I desire on earth besides  
 — thee (sayes David); it seems heaven  
 — is the place of *having*, earth but  
 — of *desiring*, and desire is no longer  
 desire when once attained, but  
 turns (if not into a satisfaction)  
 into a surfeit. Pleasure is but  
 an earnest laid down for grief  
 (as best) if not for ruine: This  
 adventure hath no other returns,  
 and

and if this be a mans end, 'tis an *Victor* ma-  
 end that quickly ends both it self *gis Darii*  
 and him : many have come to their *uicorem non*  
 end by it, never any enjoyed their *videndo,*  
 end in it. *Alexander* was a grea- *rium vin-*  
 —ter Conqueror in overcoming his *cendo.*  
 —own desire of seeing *Darius* his wife  
 —and daughters, then in subduing  
 him,

## CHAP.

## CHAP. IV.

## Of the Lust of the Eyes, or Gain.

**T**He getting of treasures by a lying tongue (saith Solomon) is  
 Pro. 21.6 a vanity tossed to and fro of them  
 that seek death, and what have they  
 when all is done, but the sight of it?  
 Pro. 21.29 with their eyes? no, nor scarce that  
 neither, wilt thou set thine eyes on  
 that which is not (saith he else-  
 where) how much less the heart?  
 Hast thou entered into the treasures  
 Job 38.22 of the snow (sayes God to Job) what  
 are the treasures of the snow? Gre-  
 gory tells us, they are worldly ri-  
 ches, which men rake together, as  
 children do Snow, rolling it up  
 with no little pains, and hazards  
 of their health, into heaps, and  
 then fashioning them into *Horses,*  
*Gyants, Castles,* fancying in them  
*use, power, and safety,* which the  
 next show'r washes away, and  
 leaves nothing in the room but  
 dirt. And what a poor end is this?  
 that if it be, is (at best) rather  
 Lumber then Furniture, and loads  
 more

more then it fills. Thou, who art not *Themistocles*, take this trash to thee, said *Themistocles* to a common souldier, of the Jewels and rich *Perſian* spoiles after a victory. *Wealth* certainly is one of the greatest *Bankrupts* in the world, and (at best) doth but *Compound*, not *satisfie* the debt it promises, and that, at the lowest rate too, scarce five groats of the pound. There is a better demonstration that the world can never fill a heart, then that of the circle, and the Triangle, (as Mathematical as it is) not only the corners of the Triangular heart will be empty still though the circular world take up its full figure in it; but the true demonstration is from the unsuitableness of the worlds stuffing, to the nature of the hearts receipt; a man may as soon fill a quart pot with vertue, as a rational mind with wealth; there must be a proportion, and agreeableness between the ingredient, and the capacity; we call that Well or Brain empty, that hath no water, or wit

in

## 14 *Worldly Policy.*

in it, though the one be full of Aire, the other of vapour; they are still empty (as Philosophers speak) *entitatis debita* of what should fill them; and so will the heart of man be, though never so full of wealth; no, tho' (as Solomon Eccles. 3. 11 speaks) *the world it self beset in it.* And here too, as in that other end, that of *Pleasure*, what was a sum in the desire, is but a cypher in the enjoyment, and much of wealth doth but let us see how much more of it we want. The world is not so unequally dealt as it complains of; the rich wants a stomach oftner then the poor do meat; the one knows not whereof to eat oftner then the other knows not where to eat; if the poor mans hunger and labour be more, his meat and sleep are sweeter; and what ends, what happinesses are these? that are (at least) as well not desired as enjoyed, as well wanted as had; and this (of the two) more inconsiderable then that of Pleasure, That in stead of satisfying doth satiate, This doth neither.

CHAP:

CHAP. V.

*Of the pride of Life, or Glory.*

**I**F the Scriptures make Worldly  
 mirth, madnes, and wealth va-  
 nity: (as hath been already seen)  
 they no less make worldly *Glory*  
 but a *Fancy*; weigh it, or feel it, μετὰ πολ-  
 or rather feel for it, you'l find λῆς παν-  
 it nothing more then a breath, τασίας<sup>1</sup>  
 a vapour, a froth, a phantasme, Αἰ. 25. 23  
 a shadow, a reflexion, appar-  
 ition, a very nothing; like the *In-*  
*cubus*, or Nightmare in a dream,  
 you imagine it a substance, a  
 weight, you grasp at it, and awake,  
 and 'tis nothing. Pleasure yet, and  
 wealth will abide a sense or two;  
 the one a touch or taste, th'other  
 a sight of the eyes; But this of *glory*,  
 can neither be felt, seen, or under-  
 stood; the Philosophers are at  
 strife among themselves, where to  
 fix it in any being, or existence,  
 whether in *Honorante*, or in *Hono-*  
*rato*, the giver or the taker: I will  
 not

not speak of the inconsistency or  
 slipperiness of it, either in the  
 Consul *Bibulus*, in his triumphant  
 Chariot by the fall of a Tilestone  
 from a house made a Sacrifice, be-  
 fore he could reach the Capitol-  
 to offer up there the Bulls and  
 Garlands he had prepared; or in  
 King *Herod*, on whom the Lice did  
 so fully confute his Authority, and  
 triumph over the Throne; or in  
 that prodigious favorite *Sejanus*,  
 whom, the same day saw attended  
 by the Senate, and torn in pieces  
 by the people; of him, who (as *Se-  
 neca* speaks) was in the morning so  
 swoln with Titles, there remained  
 not ere night, so much as a man-  
 \*mock of flesh for the Hangman to  
 fasten his hook in: it hath raised  
 some, but it hath ruin'd more, and  
 those (most-what) whom it hath  
 most raised, it hath most ruined:  
 No nor of the toilesome indigni-  
 ties men undergo in the pursuit of  
 it, becoming (as the great men of  
 Rome, either Slaves, or sacrifices  
 to the Souldiery for the Empire,  
 giving

*Paucos  
 beavit sed  
 & plures  
 perdidit,  
 & quos  
 beavit  
 perdidit.  
 Breves &  
 infastos  
 Rom. Po-  
 puli amores,  
 Tach.*

giving many times in bribes, and  
 congearies (as one speaks) the *Us ad*  
 Empire for the Empire; which be- *imperium*  
 cause *Galba* would not do, he paid *venians*  
 (otherwise) soundly for his *Legi* *imperium*  
*militem, non emi*, much what (if *pene ip-*  
 we take *Anselm's* observation) *sum do-*  
 as children pursue a Butterfly *nans,*  
 in the Sun, sometimes they can- *Vox Rei*  
 not reach, sometimes over-run *publica*  
 it, sometimes they graspe, and *bonesta*  
 think they have it, but it slips *sibi anceps*  
 through their fingers, and when *Tacit.*  
 with many turns, and offers  
 and straines, and falls, they  
 have caught, what is it they have  
 gotten? nothing but painted  
 wings, which go off too, with  
 the very touch, and their re-  
 mains nothing but a crude, squal-  
 lid worme: tis (as they say of  
 being in love) there is as much  
 misery beyond it, as on this side  
 on't; I will content my self to  
 mention nothing but the *nothing-*  
*ness* of it, certainly if there be a-  
 ny thing *glorious* in the world 'tis  
 a mind that contemns that glory

B Diogenes



*Diogenes* had of the two, more of  
 it by his contempt, then *Alex-*  
*ander* by his command of it, even  
 then when he commanded him-  
 self to be made a God. I was a  
 gallant speech that of *Socrates*,  
 when (*Alcibiades* hearing of his  
 low condition ready to starve)  
 sent him a glorious present (worth  
 many Talents) he bade the mes-  
 sengers carry all back again, and  
 tell their Master, that as He had  
 his ambition, so had *Socrates* his  
 too; <sup>a</sup> he had the ambition of  
 his glory in sending it, and *Socra-*  
<sup>des hac</sup> *tes* had the ambition of his liberty  
<sup>ambitiose</sup> in refusing it. *Aristotle* must dine  
<sup>misi, &</sup> *Diogenes* (said *Diogenes*) when *Alexander*  
<sup>nobis nostram</sup> pleases, but *Diogenes* dines when  
<sup>est ambitio</sup> it pleases *Diogenes*; and when he  
<sup>Braf.</sup> began to feel himself to shrink at  
<sup>Lact.</sup> his poverty, he cheered himself  
 up, with observing his own state  
 and greatness, in that he had his  
 Parasites too, the Mice that wal-  
 led on him at Dinner. *Mean men*  
 (saith the Psalmist) are vanity  
 but great men a lye; Greatness is

the verier lye, the verier nothing,  
in that it promises somewhat, but  
performs not. And what an end  
or happiness of man is this? That  
is not so much as any thing, no  
not any thing of it self so *glori-*  
*ous.*

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**B 2 CHAP.**

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## CHAP. 6.

*Of the means for the attainment of these ends of worldly Policy, and of the first of them, Self-love.*

THE ordinary means of worldly Policy to attain these its ends, are (not to speak of the common vices of it) seven; Self-love, distrust, Disparagement, Compliance, Reservedness, Surprisall, Irreligion. Love is *vinculum universi*, the bond, the soder of the world, without which it is but (as the Emperour called *Seneca's* Writings) sand without lime, and but a Besome unbound; the more excellent and noble things are, the more are they communicative, transactive, and diffusive of themselves; the Sun is herein a more noble creature than an oven, a Fountain then a ditch; 'Tis Natures best excuse for producing women, (not always men) and so falling short of the perfecter

*Arena sine  
pulce.*

ster sex, (which generally she ought to intend) That it belongs more to her housewifery to look after the preservation of the whole kind, then the perfection of the single birth; even a dung-hil-Cock will deny himself, and court his sitting Hen with a grain of corn, though he hath scratched never so hard for it. And the Turkey will (they say) starve her self on the nest to bring forth a brood. Nature is in nothing so ingenious (saith Cicero) as in the providence of love; Love it is the musick, the harmony, the complexion, the genius, the very soul of Nature: But Self-love then, that envies this soul any larger room then that of a mans own narrow hide-bound skin and ties it up (as men do by the worst of prisoners) head and heels together, 'tis the very Hed-ghog of Conversation, that roults and laps it self within its own soft downe, and turns out brizzels to all the world besides; much like the fat

*Nil habet  
fortuna  
melius,  
quam ut  
possis, ne-  
que natu-  
raprae-  
stantius,  
quam ut  
velis ser-  
vare plu-  
res. Cicero.*

- Monk in the Story, that when  
 - the Abbeys were a going down,  
 - and he had gotten his pension for  
 - life, stroaked his belly, and cryed,  
 - *Modo hic sit bene*, if all went well  
 - there, 'twas well enough. Every  
 thing, by how much it is the weaker,  
 pursues so much the more a  
 narrow circle ( the Emblem of  
 self-love: ) Snakes and the vilest  
 Worms affect to circle themselves  
 into themselves thus; and a twigg  
 or rod by how much it is the weaker,  
 and less able to maintain its  
 straightness, so much the more  
 doth it decline, and nod with the  
 weaker end, to find out the other,  
 and to put it self into this figure;  
 and yet this crooked self invol-  
 ving Serpent of *self-love*, it is the  
 main Engine to winde up this  
*Worldly Policy* into its utmost  
 height, and that ( indeed ) where-  
 of all the rest are but the several  
 wheels and pieces; the love of a  
 mans self is ( at best ) a good pat-  
 tern, but an ill boundary, and fron-  
 tire; to love another as ones self,  
 may

may be a good *level*, but to make it ones *mark* too, and love another but for ones self (which is a main maxim in this kind of Policy) 'tis to make a mans self, not only the Epitome of the world, but the whole Volume; not only a plank in the ship, but the bottom too; like a silly bird to minde nothing but the building of ones own nest, though the tree be a cutting down; to take more care of a mans private Cabin, then of the ship when 'tis a sinking: 'tis to set the *finger* of the *Clock* right, and neglect the *Wheels*, and *Weights*; and (as they use to say) to set the Sun by the Dial.

B 4 CHAP.

## CHAP. VII.

*Of Distrust or Suspicion,*

**I**F *Self-love* be the *Hedg-hog*,  
 this is the *Spider* of *Worldly*  
*Policy*, that mistakes every noise  
 or breath for a *Besome*, ready to  
 sweep down her web, and retires  
 to her hole of refuge. This also  
 is (no less then *Self-love*) a  
 knocking off and disbanding of  
*Society*, the right object of true  
*Policy*. Truth (at least) after  
 trial, is the best pawne of Truth;  
 where there is no trust, it cannot  
 be expected there should be any  
 — truth; he discovers a false heart  
 — of his own, that dares not trust  
 — another mans. Here (I confess)  
 there may be an error in too  
 much haste, but certainly, there  
 is a greater one in too much  
 — doubt, *Metuere falli & metuere*  
 — *falli* he deserves to be deceived,  
 — that too much feares it. Yet  
 herein lies a great part of this  
 kinde

kinde of Policy (with *Jeremi's* wild Als) to *snuffe up the winde*, and engender by it, and smell and *travaile* by an imaginary plot or designe in every jest, and complement; he heares the State-Gull of the *Popes* being to marry the great *Turkes* daughter, or of *Spinola's* Whale, that should have been hir'd to have drown'd *London* by snuffing up the *Thames*, and spouting it upon the City; and doubts there may be somewhat in't, and can shrewdly guess who had a finger in the Plot up to the very elbow. Untill he was killed, he could plainly have discerned in Prince *Raperts* dogg the features of an enchanted Camp-lady of Intelligence: had he lived in *Athens*, and seene the cutting off *Themistocles* wives doggs taile, he could thence by a *Hysteron Proteron* of State-Policie, have deciphered a designe of cutting off the Masters head. He concludes all old women

B 5. *Witches,*



Witches, and all the young Ladies painted, and doubts something of Characterisme in their black patches to distinguish them from others; when the enemy shall have taken the Town. He is his own rack and torturer, and winds himself up by the easie Pulleys of his own suspicion, into a thousand fears where there are none at all; his disease is much like that of Jealousie, whereto (as one speaks) almost every thing serves for food, scarce any thing for Physick. If ever he be to be saved by his faith, he is a lost man, unless it be in that one Article of his Creed (which is indeed all) that *all the world are either fools or knaves*. He goes about his business like a *Rope-dancer*, or a *Dutch Pensioner*, hir'd to try the Ice at its first bearing, where hearing of a match to be made for a man to slide oth' Ice sixty miles in a day; with much providence he carefully enters a caveat in the Articles, that he do take the longest day in the

the year for it. *Aristippus* being upbraided of flattery in falling down to the feet of *Dionysius*, in a suit he had to him, answered, that 'twas not his fault but *Dionysius's*, who wore his *Eares* no where but in his *feet*: This Mouse-trap of Policy weares his *Eyes* in his *Feet*, and he walks with them there, as if he were a measuring feet with the *Antipodes*, or a treading out the old tryal of *Order* where ever he goes. 'Tis one of the greatest follies of the world, to make the world wiser then it is, and to suspect a Plot, a Mine in every Molehil: 'tis a hell above ground, a being alwayes a dying for fear of dying, his *life* doth but (as the Scripture phrase is) hang before him, yet is this the worlds wise man, and that is all he hath for all his doubts, and fears and tortures he puts himself to, that though he be the Wise mans Fool, yet is he the Fools Wizard.

CHAR

## CHAP. VIII.

*Of Disparagement, or Detraction.*

**R**eality and Truth, are contented to be measured in their own dimensions; Emptiness and outside seek advantage in the ground they would fain stand on, and wanting positive worth, would make supply by some comparative addition, and seem tall (as our late Queen) by putting, in the same picture by her, *7. ff. ry* her Dwarfse, booted, spur'd, sworded, and half bearded too, with her hand straining down to reach to his head; a right Emblem of this part of Policy, which lies much in this way of raising a mans own reputation out of the disparagement of another; much what (as some Ladies and Parsons are said to do) by keeping course Waiting-women and Curates. He must therefore admire nothing, praise no man,

or

or but slightly ( at most ) and that , not without some pity of his defect , and wants: 'Twas said of our *Henry* the fifth , that he had something that *Alexander* had , but *Cesar* wanted , who though he would not be flattered , yet he would be drunk ; and he had something that *Cesar* had , but *Alexander* wanted , who though he would not be drunk , yet he would be flattered ; but this Emperik of Policy must make the world beleeve , that he hath all that every man hath , and all that every man wants too. When — a couple ( the one poore , and the other covetous ) were upon Election in the *Romane* Senate for a Pro-consulship , *Cato* stood up , and dislik'd both ; the one, he said, had nothing, the other would never have enough, but this man pities every office and Imployment, as starv'd, and widowed, that he himself supplies not , and with a kinde of disdainful commiseration bewailes the unfitnesses of

*Hic nihil habet, huic nihil sat est.*

of every one besides, as no way weight for the business, without too many grains of allowance; were he but made use of, the State would presently become another *Utopia*, & *Plato's Common-wealth*; he is so far from *Knowing* (with *Socrates*) that he *Knows nothing*, that he *Knows too much*, how much he *Knows* all things, and that's not enough neither, unless he think that all others *Know*, that he *Knows*, that he *knows* all things. Here lyes a great part of the *Mystery* of this *Policy*, so wound others by this false blow of detraction, that it may from the bleeding veins of their reputation, suck blood to put colour into the cheekes of its own; so far is he from the ingenuity of that noble *Theban*, that went home rejoicing that the City yeelded three hundred men fitter for the offices to be then filled, then he himself: Or from *Caesar's* way of *Glory*, who (as *Cicero* speaks) best established his own statues, by erecting those

a Dum  
Pompeij  
virtus re-  
ganis suis  
stabilis  
Cicer.

those of Conquer'd *Pompey*. For what doth *Dio* and *Tacitus* say of *Compara-* his Successour *Augustus*, that he <sup>sione deter-</sup> did by the <sup>rima sibi</sup> wretched Succession <sup>gloriam</sup> of *Tiberius* project the glory of <sup>querens;</sup> his own Reigne, I look upon it <sup>Tacit.</sup> as but a conjecture (at the most) of which they were neither of them miggards. When this Oracle of Policy pleases to speak (himself) 'tis good sport to see how he wrings his browes to the hazard of disblocking his Periwigg; and to begg attention, how he weighs out and casts his words to the hearers, as loath to enrich them with so great a Treasure, though all his Orient be but Coventry Blue at most; no matter, it wants nothing but a trifling circumstance or two, they call *sense*, and *pertinence*. If another speak (though never so well to the purpose) he looks on his Watch, or measures his Beard, or Bandstrings, or picks his Teeth, and Yawnes forth a fastidious wearinesse, to expresse some way or other, that his va-  
cant

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## 32 *Worldly Policy.*

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can eares want employment; or  
( as one speaks ) by a willing Pal-  
sie in his head, he discovers that  
something needs setting, and makes  
his Elbow signifie that something  
wants his Finger.

This is however the worlds *A-  
chitophel*, only, there needs no mi-  
racle, nor prayer to turn his wisdom  
into folly.

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CHAP

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*Of Compliance, or Neutrality.*

## CHAP. IX.

**T**His is another great part of this Art of Politick Panier-making, to bend and twine the twigg into an inter-weaving, and taking in all sides, and so strengthening it by the Indenture of its closer conveyance; the *Italians* have something like this, which they call the *finding a temper*, or Compounding and Marrying of crosse interests, by something wherein they agree, and so far it may be yeilded useful, as it fairly aims at publick Peace and Attonement of differences, though it very seldome hits; such is the loathnesse of mens spirits to yield to any thing of abatement in either Expectations, or Opinions; *Councels* have been usefull to the clearing up of *Articles* but seldome to the laying down



down of *Arms*; and yet, there is no reason that the Popes conclusion should stand for good Policy, no more then Piety, who resolv'd in the beginning of the *Trent-Council*, that because a halfe Reformation would not satisfie the Protestants, and a whole Reformation would undoe the Church of *Rome*, to make the breach and difference as wide and irreconcilable as possible; or his neither that said, that when once the Sword of a Warr is drawn, the best way is to throw the Scabbard to the Devil; no, a wiser then both of them hath said, that *the beginning of strife is*

*Pro. 17. 14 as the letting out of water, they will of themselves quickly wear the breach wider; And that,*

*Pro. 26. 17 that medleth with strife is as one that takes a dogge by the eare, though it be by both eares; yet he is a fool*

*Prov. 20. 3 that will be meddling; and this is he that is here meant, that aimes not in it, at publike peace, but Self-advantage, who by all his compliance*

here  
 con-  
 good  
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olance and neutrality doeth but  
 ay himself ( if any way conside-  
 rable ) as a block, or logg between  
 the two sawing parties, and the  
 teeth on either hand go through  
 at every stroke, till they have cut  
 him in the end to pieces ; I con-  
 fess, it may be policy (sometimes)  
 to suspend a while for engagement  
 in a contention, especially if there  
 be hopes of a quick agreement, or  
 a probability of rendring a man  
 self thereby the more considera-  
 ble, to help friends, or weaken  
 enemies, and so more to turn the  
 scale when he appears ; but to  
 play the whole game upon the  
 strength of this neutrality, and  
 have all at stake on't, puts a man  
 too much upon the hazard of an  
 after-game, and ordinary to buy  
 his safety at a dear, and often, a  
 double rate, when either side pre-  
 vailes. As *Alphonse* observed of  
 the *Sophists*, Neuters in the *Itali-*  
*an* War, and after made a prey  
 to both sides, comparing them to  
 such as dwell in the middle story  
 of

*Nec ami-  
 cum paris  
 nec inimi-  
 cum solus.*

*Infra fu* of a house, annoy'd by smoke  
*mo, super-* from beneath, and urine from a-  
*ne urina* bove. *Tiberius* is observed to use  
*vixentur.* this kinde of Policy successfully

to the Senate he seem'd coy and declining of the Empire, while at the same time to the souldiery he gave himself out actual Emperour; knowing the interest of the one was the liberty of the Common-wealth, of the other, the Donatives expected in an Empire, but this was in the first entrance on his designe; However, this Willow-Twigg of Policy, sets up his whole rest on it, and would have it thought he had studied men, and interests, and honours, and can find the Knuckle to cut up every man and party, as exactly as Martials Trencher-  
 Artist could do by his Hare and Hen; if therefore he be to deal with a cholerick man, he first stirs him to some passionate out-stray or indecency, Knowing his good nature when the hot blood

--*Primo*  
*deprendere*  
*morfu, quo*  
*gestus lepo-*  
*res & quo*  
*gallina se-*  
*cetur.*  
 Mart.

blood retires, will be apt to  
yeeld and gratifie so much the  
more; if with a timorous man,  
he awes him with pretence of a  
great interest he hath in some  
Grandee; if with a melancholy  
man, he obliges him with the trust  
of some secret, or dangerous de-  
signe a foot, of his own feigning;  
if with a lavish man, he blowes  
him with hopes of the neer  
death of some neare Kinsman  
that wants an heire, or of some  
project or other, such as that  
of the Philosophers Stone, and  
how near he himself is to the  
Midwifing That Embrio in-  
to the World; for a Cove-  
tous man he hath a purchase  
of land wherein he hath made  
a Discovery of I know not  
what Mines; for a Proud man  
he hath the worlds and his  
own admiration of him to sup-  
ple and oile him with; onely if  
with a Crafty man, he is at a  
losse, for then (if any thing) he  
would seem a fool, but he is too  
much

much one to do no more then see  
so, he hath not enough of the  
Knave to act the Fool cunningly  
or little enough of the Fool to co-  
ceal the Knave handsomly.

CHAP

CHAP. X.

*Of Reservedness, or Closeness.*

**R**IVERS that run darkish and make little noise (though it be through their own mudd at bottome) are thought deep, and the dish of meat that goes covered to the Table must be thought choice and costly, and to lye much towards the bottome; and (like a botching Taylor carrying out his work) the Cloak must be thrown over it, though it be but old Cloths that come from the mending; (I confesse) it behoves this close peece of policy to say little lest he should be understood, and to make the world believe that he could say more, if he durst trust the Company and were not under some State-Sacrament of secrecy and reservation; and though he hath nothing of the Key of Counsel yet he would be thought to have much of the Lock, and then

then he thinks the world will believe that the Key too hangs at his girdle, would but his trust or judgment dispense with him to make use of it. His Ring and Tooth-pick serve him as Fool serve Lords, to entertain the company when he hath nothing to say. These times travail much of this kind of Policy in their Heads as well as their Hats, both must be cas'd and cover'd that they might be thought of Beaver. This brazen Head speaks, as if he had written his minde before hand to the company, as *Hystrión* did to his friend *Aristagoras* on the Messengers bald head. The boy in *Plutarch* being asked by a stranger, what he carried so hid under his cloak? answered well, that he might know if he would, that he therefore carried it so, that the other might not know it. An unaffected seasonable reservation, I confesse may passe for a part of not wisdom, and the old Rule may stand good with some limitation, I

so to be a friend, as a man may possible come to be made an enemy; and so to be an enemy, as he may in time become a friend; but this Pedler of policy carries all under this Cloak, that men may take notice that he hath something there, and that they ought to know or think that it is something worth knowing; when it often befalls him as it did with Cardinal *Campegio's* twenty richly covered Sumpters in *Henry* the Eighth's time, which when they were by chance overturned in *Cheapside*, discovered nothing within them, but old shooes, and boots, and marrow bones. However, rather then he left out from passing among the *Jura Regalia*, and so belonging to the *State*, he will be a *Concealment*, he wispers a Proclamation, and makes a great secret of a Lye in the last weeks *Diurnal*; he goes in bodily fear of his buttons not holding out, or rather not holding all in, & threatens his shirt dreadfully (when he hath one) to  
C burne



burn it, should it but know his  
designs, though all is but some  
Scabb or Itch of Policy, which he  
took the infection of at some Or-  
dinary or Committee; rather than  
not be thought a Politician, he  
contented to be taken for a Spy  
and to dye for it a State-Martyr;  
yet is this the Worlds wise man  
and often thought, because he  
hath so little in his Shop, to have  
the more in his Ware-house.  
cannot be denied, but that he  
speaks like an Oracle, that is  
seldome; doubtfully, and darkly  
but 'tis not so much because 'tis  
deep, but because 'tis double. Go  
but once within this Pigeon-house  
of Policy, and you may without  
Lanthorn easily grope out all his  
holes, or the most ripe, or callos  
broods of his Designs; and th  
oven though never so closely stop-  
ped will appear to want heat,  
well as light, and all his plots wh  
drawn, to be but dough-bak'd (b  
best.) He is best read like *Hebrew*  
backward; for the sculler ha  
learn

learnt to look one way and row another, and to give out the contrary of what he means, to see by how that takes, what entertainment that which he intends is like to find. When all is done he is but the Tumbler to the Show; he plays the Trick, but says nothing, and at best but the Haberdasher of the small wares of Policy.

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## CHAP. XI.

*Of Surprisal, or advantage,*

**E**Very thing by how much it is the more ignoble and cowardly, by so much the more it watches and catches at advantages; a Weefel will suck the Eggs when the Hen is off the Nest, and a Carrion Crow will sit by and watch a dying Horse ready to drop into the ditch: even Fleas bite us most when asleep; as *Cruel as a Coward*, is become a Proverb, and no wonder, for the same fear that makes him a Coward, makes him cruel too, and to take the advantage of a surprisal, because he dares not fairly put it to the hazard of an Encounter; And (with all other weak creatures) as thirsty as he is of revenge, as that which will make him more dreadful, and secure both, yet 'tis a great piece of his Policy, as to leave no injury unreven-

unrevealed, so not to let the party know who it is that takes it, glorying not a little in the secrecy of his revenge, as that which makes it more sweet, and more safe, and more sure too, beyond any prevention or after reckoning: as 'tis said of the *Italian*, he dares give God the lye sooner then man, and murder a man sooner then slander him. But how not only unchristianly but unmanly is it? to cut off *Samsons* haire, or *Holyphernes* head when asleep? 'tis worse then the killing of a Prisoner after quarter, he is not of *Alexanders* minde that would rather lost the Day, then steal the Victory; not of that Emperors neither, that meeting with his fearful enemy after he himself was made Emperor, and had revenge in his power, told him, *he had escaped Evisth*. No rather like our King *John*, who having first gotten a great summe of money from his Nobles under pretence of

C a      going

of going to *France* to recover his right, put suddenly to sea before the other, were ready, and presently turning back to land, got as much money by Fining them all for hindring his Voyage ; Or that other that lost his Seal of puopose, that his Subjects might pay for their renewed Grants under a new one ; rather then not to be revenged, he would not much stick to turn *Turke* as that King *John* offered to the King of *Morocco*. He dissembles all injuries, but forgives none ; these he keeps an Account-Book of, but engagements he trusts his memory with, that is, he trusts his memory to be sure to forget them. He is alwayes a slave to some Grandee of the Times, that he may be a Tyrant among his Neighbours, and awes them terribly with the great mans last nod, or whisper in his ear at parting. If he come to you upon business, he prepares you all the while he stayes, and proposes what he came a-  
bout

bout at his taking leave; if he  
 write, he leaves (as a great man *L. Bacon*,  
 hath observed) the main errand  
 of his letter to a Postscript, as if  
 almost forgotten. He comple-  
 ments his debtor into a forfeiture  
 of his Bond, and then Invites him  
 to Dinner, and way-layes him  
 with a Sergeant, and hath a Mort-  
 gage of his land ready drawn. He  
 exposes (rather then fail) his own *Perdisit. 2*  
 wife to the lust of his rich neigh- *simi homi-*  
 bour, and having surpris'd him, *nis est, il-*  
 sues him for a Rape; he provokes *lum falle-*  
 and supples his Friend into a *re, qui non*  
 freedom of speaking of the State, *deceptus*  
 and then turnes informer; no less *esse, nisi*  
 then both the devils parts will *credidisset*  
 serve him to play the Knave in; *Cicer.*  
 to tempt, and to accuse. This is  
 one of the worlds wise Men, a meer  
 Pot-hunter of Policy, that gives  
 no more Law, then a man may  
 have in *Westminster* Hall with-  
 out money; and yet measured  
 by his own rules he is but the  
 Trapan of Policy (at the most)  
 and inverts the Order of his own

great *Ends* forementioned, and  
makes his infamy serve his profit,  
his *glory* stoop to his *gain*.

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CHAP:

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CHAP. XI

*Of Irreligion, or Atheisme; (the  
last of the seven means of this  
Policy.)*

WE touch at Religion here  
no further, then concerns  
the subject in hand (that is) the  
abuse of it, and that in two  
things its *choice*, and *practice*; and  
in these the main things requisite  
are *care* and *reality*; for the  
choice of it, it should be like  
that of a Wife, not because gau-  
dy, or in the fashion, but because  
lovely and true: to take up a  
Religion because 'tis that of a  
mans party, or most for his turn,  
or the Religion on this side of  
the Water where he lives, and as  
(we do by the Countables Office)  
in *Neighbourrow*; 'tis as if a man  
should think to find the way  
to *Heaven*, as to *London*, by the  
greater Track; yet herein lies  
a great part of this kinde of  
C 5 Policy,



*Policy*, to be careful to own no Religion that is laid by, nor to boggle at any that is cried up; and to chuse Religion, as they do earthen dishes by the sound, or as Knights of the Shires by the Shout or Poll.

And for matter of *reality* in the *practise* of it, to use Religion (but as men do Post-horses) spurr it out through the Stage of the design in hand, and then throw it off to the Hostler (the Chaplain) to walk it a while (if he will) for taking cold; 'tis the high Rode of this kind of Policy. Certainly if Religion be worth the chusing or using 'tis for it self, otherwise twill prove ill *charg'd*, and in stead of reaching the marke, twill be sure (in the end) to recoil in the face of the Leveller; much what as he in *Rome*, who (to escape Proscription by the Triumvirate) by wearing a patch on his eye, when he had thereby gotten his liberty, he lost his sight. Religion is not without a glori-

ous.

ous Testimony from both sorts of Enemies; from the most openly profane it hath the Testimony of its *awful* and from the closest Hypocrite that of *affectation*. How did it in *Samuel* and *John* <sup>1 Sam. 15. 25.</sup> strike an awe into *Saul* and *Herod* <sup>Mar. 6. 20.</sup> how did it in *Jehonadab* and *Peter* draw an affectation from *John* and *Simon* <sup>10. 15.</sup> *Mages*? you shall often see grace in a plain mean sober man (while he is in the Company) binde Satan in the most boisterous sinner, into at least a visible restraint; you shall as often see the most Atheistical Hypocrite force himself into a face and garbe of Piety, and say to it (as *Saul* to *Samuel*) *Yea do but honour me before the Elders of my people*; and certainly they are very bright beams of Majesty that can so dazle and daunt the face of a most hardened sinner, and they are very lovely colours of beauty, that the most practised Hypocrites desire so much to paint with, but that's all, 'tis but to paint with, and

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*Religientem* and so to set off his actions, and  
*esse oportet;* carry on his designs to the more  
*religiosum* advantage; and if that be all the  
*nefas.* use he puts Religion to, why so  
*Gellius.* much care about the counterfeit?  
 and if any more then that of co-  
 lour, why not more of care in  
 the truth and practise? certainly  
 he must needs be a very grown  
 Atheist that is so familiar with  
 Religion (I mean the Forms of  
 it) and he is a very gross Fool,  
 that is notwithstanding still so  
 much a stranger to it (I mean the  
 power and practise of it.) It is to  
 be feared that (however it goes  
 with others) the Academy of A-  
 theisme in these Times goes up a-  
 pace; wherein it takes its *Degress*  
 first from *doubting*, whether there  
 be a God to Judge and punish; to  
 the next of *Living* as if there  
 were no God to Judge; and  
 thence again to *wishing* there were  
 no God to Judge, and thence to  
*arguing* against those Truths by  
 which he is to Judge, and in the  
 end to a *Concluding* that Religion

in the power of it is but some fiery Meteor, that the influence of those hot Dog-stars of the Times (*Ministers*) have drawn up, and kindled in the grosser Region of some sick and melancholy brains; and that (as it is with fire apt to catch in low-built thatched Cottages) not Palaces or Castles, so 'tis with zeal or fervency in Religion; it is not apt to kindle in large and high built souls. Thus, what men eagerly wish, they easily believe, and what is for their turne, they are sure to wish; he that lives as if there were no God to punish, I dare say his own heart can tell him, that he wishes there, that there were no God to punish; and we have the Authority of him for it, that best knows the heart of man, that if the Fool once becomes Corrupt and *Psalm 14. 1.* *abominable in his ways;* he will quickly say in his heart *there is no God.* These seven are the seven illiberal Sciences of the Worlds great Artists in Policy, and all

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*Sapientum  
officium*

all seven ( we see ) do yet make him but the eighth wise man when all is done, and, as 'tis said of the Mountain *Hannu*, that Seven Moneths of the year 'tis very cold, and the rest of the year 'tis Winter; so may it be said of this Policy, these seven of its means and rules are lame, and the rest halt down right; I will say no more of *Aristotle*. the whole seven but as the Philosopher did, when he saw a vain proud Gull, he wished (he said) that all his friends were but such as the man thought himself, and all his enemies such as he was; so when I see one of these politick Over-weeners I know not what more to wish, then that all my friends were but as wise as he thinks himself, and if I had enemies I could wish them no worse then to be as very fools as he is.

CHAP

CHAP. XIII.

*Of the Miscarriages of worldly Policy; and first, Of the shortness and inconsistency of mans both life and temper for the bringing of any great matter of Design about.*

**T**His Science of Worldly-Policy hath its passive, as well as active Fallacies; of which there are specially four: which are as so many leaks in the ship, that if it should escape storms and shelves, will be sure (however) all, or some of them to sink it in the end; and they are.

1. The shortnesse and inconsistency of mans life, and temper, for the bringing of any great project or design about.

2. The emergency of undiscernable accidents that will be sure to interpose.

3. The miscarriage of instruments that must be employed.

4. The

4. The Competition and Rancour of adverse Parties that will hinder.

*Magna-  
rum rerum  
parva mo-  
limina, ni-  
tura non  
facit sal-  
utum.*

Great Designs are like great Wheeles which if they move too fast, will fire themselves; Great matters require slow and equal motions, and like Nature would by no means hop, or stride out its way. Nature we see in her Productions proceeds by small, and almost undiscernable approaches, and pauses, to her ends; how many easie Advances doth she make in bringing an Acorn to be an Oake? You may better say 'tis now grown, then that 'tis now a growing. Every Shrubb puts gently forth first sap, then buds, then leaves to cloath and keep those warme, and then blossomes, and then fruit; and as Nature thus by previous dispositions steals the forme of every thing into its matter it hath to work on, so should every great Design do too; 'tis against the nature of

Wisdome.

Wisdome to be violent, and a *Scelerat* im-  
 gainst the nature of violence to be *potu, bona*  
 constant. *Tacitus* tells us that *consilia*  
 heady Counsels must have dif- *mora va-*  
 patch, sober ones thrive by de- *lescunt.*  
 lay. A plot should be like a well *Tacit.*  
 built Staire-case, the ascents  
 should be easie, the footings deep,  
 convenient Landings, or (as they  
 call them) half-pases to take  
 breath in, and if need be look a-  
 bout a man, sufficient light, not  
 too much winding no more  
 then steepness, lest if a man run  
 up too fast, his head go round  
 at the top, and so his early rising  
 may do him hurt. But (however)  
 let the Plot require never so much  
 an easie pace, Life will (as *Job*  
 speaks) be riding *Post* do what a *Job 9.25*  
 man can; and then *David* will tell *Psal. 146.*  
 him the issue, *his breath goeth forth,*  
*he returnes to his dust, and in that*  
*day all his thoughts perish.* And for  
 that relief of this shortness, and  
 uncertainty of life by the *Spanish*  
 way of entailing Plots upon Poste-  
 rity (as the *Chincis* do by their  
 Purslaine



*Inter ju-  
venum pre-  
judicia &  
senum de-  
liria cadit  
Consilium.*

Purslane pits) laying the ground of a design possible in 54. to be acted in 99. the reversion seldom holds good; posterity is apt to overlook contrivements of the Age past, as unwilling to hunt a foild chase. But besides this leak of life (*Mortality*) there is an inconsistency in the *tamper* as well as *life* of man; a man is many men in a few hours, and that which pleased yesterday, is to day flat and stale. Between (at least) the prejudice of Youth, and the Dotage of Age, the same design pleases and displeases irreconcilably; so that he that would carry on the same Plot in a steadfast equality of progress and liking, must be able to command *Time* to stand still with *Joshuah*; *Age* to go back as in the Dial of *Abar*, and *Youth* to renew as in the Eagle; which being impossible, it falls out very often, as *Lewis* the Eleventh was wont to say of some of his Chaplaines, that had great Libraries, but little Learning.

Learning, that they are like such  
as had crooked backs, they carried  
a burthen about with them that  
they never saw in all their lives;  
and such are these great designers,  
they most what travel under a  
burthen all their dayes, and like a  
Camel lye down under it, but  
never see it until death take it off  
them, and them off it.

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CHAP

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## CHAP. III.

*Of the Emergency of undiscernable Accidents that will be sure to interpose.*

*Qui ad  
panca re-  
spicit de  
facili pro-  
nunciat.  
Aristot.*

**T**HE Philosopher hath a good Observation, that *he that considers not enough what may be, concludes too soon what will be;* and in Logick a man must conclude from the more particular or suspicious of the Premises: now who can sufficiently foresee all the intercurrenties and perplexities that Time, and Chance may cast up and puzzle a Design with, in the whole Method, and conduct of it through? Who can so play the game as to prevent all the blots that those Dice of Time and Chance, may put the best Gamester of them all upon? Who could have foreseen that mistake at the Siege of *Perugia* in *Italy*, where the Enemy was ready to have entred the Town, had forc'd the

the Gate, and there remain'd nothing but the cutting off a Chain, to make the way through it easier; upon one of the Assailants crying. *Give back* (meaning, that he might have the fuller blow to the chaine) the rest mistaking it for a word of Command, they all ran back, lost the taking of the Town, and were pursued in great disorder to a very great loss? Or that other in that great last Battle fought between *Cesar* and the younger *Pompey*, for the whole world at *Munda* in *Spain*, where King *Bogud*, an Auxiliary on *Pompey's* side, when *Cesar* had given the day for lost, wheeling about with his Brigade to seize on *Cesar's* Campe, where (as the manner was) his Treasure lay, it was by his own Party mistaken for a flight, and followed by the Enemy to such a disordering of *Pompey's* Army, as lost the day, and the world together on *Pompey's* side; upon which and the like miscarriages the Historian concludes

*Concilia  
non dant  
homines  
rebus, sed  
res homi-  
nibus. Liv.*

*Consilia ca-  
lida primâ  
specie laeta,  
tractatu  
dura, cuen-  
tu tristia.  
Liv.*

cludes, that men do not so much counsel things, as things do counsel men. All is not dispatcht at the Councel Table, much must be left to be done upon the place, and between these two, there is (often) as much difference, as between the same Fencer himself, in his School, and in the Field; nor will the utmost dexterity and exactness of contrivance here any more secure the success; the more curious the workmanship, the sooner out of frame, a Lute will sooner be out of tune than a Bagpipe; so true is that of the same Historian, that the subtlest Designs are (for the most part) in their beginning full of hopes, in their middle full of difficulties, and in their end full of dangers; like a salt Candle, they blaze a while, at first kindling with hopes and sparklings, but they quickly wear on into Theeves, Leaks and Snuffs, and they go out at last in Smoke and Stench. 'Tis blind chance rather than

## Worldly Policy. 63

then fore-sight, if it prove other-  
wise; and if *Cæsar* himself had but  
miscarried, he had been another  
*Cataline*; 'tis said of him (*Cataline*  
I mean) that he and his Adherents  
did carry at once in their right  
hands their whole Fortunes, Fa-  
milies, Honours, liberties and  
Country. *Cæsar* and his did so  
too, but for that one that sped in  
doing so, how many thousands  
have hereby utterly miscarried;  
Plots of this Kind are like that of  
the Philosophers stone, wherein  
men still perswade themselves the  
Design had undoubtedly hit, but  
that something in it unhappily  
miscarried.

*Divitias  
decus, glo-  
riam, li-  
bertatem,  
patriam in  
dextris  
portant  
Salust.*

CHAP.

## CHAP. XV.

*Of the miscarriages of Instruments  
that must be employed.*

Great matters require (though few heads) yet many hands. An Instrument of many strings requires more fingers then eyes. All are not of the Councell of Warr, that carry on the Work in a Battle; Nor is sitting at the Helme all, there are many ropes to be tugg'd at in a ship, which if any one slip, it puts all in hazard. But here (it will be said) this Art of Policy is not without its Rules for relief, and security in this behalf; and that both for the choice and entertainment or reward of Instruments. First for their Election, and Choice; the Rule is, They must be equal to the imploiment, and neither below it, nor above it; if below it, they'l not reach the marke, and if above it, they'l carry over; a Rule

*Paria negotiis &  
non supra.*

Rule (I confess) that would hold pretty well in natural Agents; that do (as Philosophers speak) work uniformly, and alwayes in the utmost sphere of their activity without any Arbitrariness, or election in their action; (Suppose a Sword or Hatchet fitted to the hand) but they are voluntary Agents (men) that must be here made use of, that have their own distinct ends and may be Eccentric ones, from his that doth imploy them; and how certainly divers Centers will disturb and perplex, or (at least) retard the motion, a piece of iron between two Lead-stones will easily discover; so hard is it, first to find out such Arithmetical and Comensurately Elemented Instrumentss as will neither too much cool, nor inflame the designe; or if that were possible, how hard is it to hold them in a single and uniform Line of motion to the right End? but twill be sad, the next rule (that for

D

their



*Beneficia  
reusq; Lasa  
sunt, dum  
excoli pos-  
unt, cum  
satevenero  
apro gratia  
odium red-  
ditur.*

their Reward) will here step in and help, and that is, That rewards must be so mannag'd, as that they keep the instruments in breath, and hope, and sense of duty, and so, as neither on the one side they starve industry, nor on the other swell self-reflections of merit; (that is) so fill the saile of hope, that they break not the cordage of Faith; as if men were Camels that will travell, as long as the Provender is held to their mouths. But how then shall a man find out the *Maximum quod sit* or *minimum quod non* (as Philosophers speak) of this indivisible point of proportion or sufficiency? That is in (plain English) how much gold will serve turn to make a Key to lock up this mans lips, or a Cordial to warme the others heart without enflaming it? the Jewish Rabbins observe the cause of Jeroboams revolt, to be, that he was preferred no higher then from a Collectors place of the Tributes of

of Ephraim and Manasse to  
that of the Overseership of the  
Building of Mills. And how shall  
a man be sure, that in as much as  
he himself will be apt (as tis  
usual) to kick off the ladder by  
which he got up to the top, of his  
hopes, because the Ladder should  
not stand to upbraid him, nor  
show another man the way; how  
(I say) shall he be sure, that that  
man who holds the Ladder will  
not turn it before he get up, and  
so attempt to get up in his stead?  
He that is unwilling to make a re-  
turn by deserving a favour, wishes  
him not to be, to whom the re-  
turn should be made (saies Seneca.)  
And the Architect that built  
the strong Fortres at Narne in  
Poland had for his reward his eyes  
presently put out, least he should  
build such another. Dyonisius  
would not make use of a Barber,  
because he knew there were, that  
would give him more to cut his  
throat, then he would give him  
to cut his Beard; and he was a  
wise

Nam qui  
putat esse  
turpe non  
reddere,  
non vult  
esse cui  
reddat.  
Senec.

wise man that said, he would never trust that man, that he himself had made mercenary. Pope *Alexander* the Sixth, his Bottlemans stands for this upon Record, who gave the Poison'd wine to the Pope and his Son, which he had prepared for a Company of rich Cardinals (invited by him to Dinner) whose Heyre he alwayes is by the Charter of his Fatherhood. But yet a third Rule offers supply, and that is, *Power* and

*Potestas & Auctoritas*

*non sunt junctim*

*uni subdito committenda.*

*Sic Vespasianus, Caesar*

*Domitianus Prætoriam capis,*

*ejus nomen*

*odisti;*

*præponebatur, vis, penes Mutianum;*

*sic Osio bonor Imperii penes Titianum fratrem, vis & Potestas penes Proculum.*

*Tacit. Neminem unum præ cæteris magnum facere, sed plures, nam se invicem custodiunt.*

*Auctoritas* must never be both joyntly put into one hand, but several ones, that they may check and balance one another; a great man (saies *Tacitus*) should bestow the highest Honours on those of his blood, but the solid'st on those of his love; among the *Turkes* the *Aga* greatest in Power, yet is in Authority inferiour to the

meanest

## Worldly Policy. 69

meanest Bashaw; but it hath been often enough seen elsewhere, as well as in the Case of *Caesar* and *Pompey*, that Power will quickly gain Authority, and that Authority without Power, is but (as *Lucan* speaks of *Pompey's*) the <sup>b</sup> shadow of a bigg name. 'Tis *magni no-* a vain ambition of man, and in *minis Ur-* deed no other then an invasion *bra. Lucan* of the Prerogative of God, to go about so to weave his Designes (as He) into the natural Desires and wills of voluntary Instruments as to get them effected as theirs, as much as His.

one another, a great  
should bestow  
Honours on those of  
but the solidst on  
his love; among the  
in Power, Authority  
inferior to the

**D. 3. CHAP.**

## CHAP. XVI.

*Of the Competition and Encounter  
of adverse Parties, that will be  
sure to hinder what they may.*

Ma. 19. 6

**W**HILE the State-Chymists  
are at work, all the world  
beside is not like to be asleep; the  
Cobweb will not so cover the Spider,  
but he may be seen at his work,  
(at least) by such as their own  
danger or interest keeps awake.  
Adverse parties are like scales,  
the one's going up, brings down  
the other, or rather like Buckets  
in a Well, the emptier goes down,  
but not without a jumble most  
what in the passage, were ease  
scaling a Fort, if there were none  
within to make resistance, and 'tis  
as hard, so to twist a very long fine  
thread on cord, as it shall not break  
in the pulling, if held fast at both  
ends, and if there be a distinct  
third party. That, in common Pol-  
icy, will keep the other two at  
neither work.

work for its own safety; That the stronger of the two do decrease, and the other not too much increase, is always the care and interest of the third; we see it in *Germany*, and some other little States (especially in *Italy*), that make themselves considerable, by this way, balancing far greater neighbouring parties.

Man is naturally a Congregative creature, and society is very apt to disband again and corrupt into parties, and parties are apt to multiply and widen differences, and those to awaken jealousies; Now in all these tuggings and cross-trammelings of parties, 'tis hard not to lie open some way to disadvantage, but impossible to prevent all retardment of motion. Parties are like Brambles that grow at both ends, where the cross-influence, and encounter of the sap, is sure to wither it in the middle; or rather like the Serpent called the *Amphisbena*, that hath a head at either end,

D. 4. neither.

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Isa. 59. 5  
ver. 6

neither of which can move with-  
out the consent of the other, and  
if they strive, they tear the body  
in peeces; so true is that of the  
Prophet, they do but hatch Cocke  
atrice Eggs, and weave the Spider  
dew Webb; all hangs but by a  
tender thred, and their webbs can  
not hide them, and that which is  
brought forth becomes a Viper, and  
eats out the bowels that gave it  
the Conception. We see then in  
these Circles of policy (as well as  
others) crooked lines do but cir-  
cumscribe, or by chance hit the Cen-  
ter; so that (as *Cato* said of  
the *Augures* of his time) he won-  
dred when they met, how they  
could hold from laughing in one  
the others faces, and tis no less  
a wonder, how these Masters of  
this kinde of Policy can meet upon  
any other terms, knowing how  
they abuse the world in passing, as  
they do for wise men. That Ro-  
man Captain was a resolute and  
wise man that when the *Augures*  
in a march stopd, the whole army  
while

while they would needs consult, a  
bird that late by the way side, he  
tooke a bow and shot at the Bird  
and killed it, telling the *Augures*,  
that such a bird as was not able to  
tell her own Fortune, was not  
like to foretell that of the Armies,  
and so marched on with never a  
whit the worse successe; And cer-  
tainly a man may quit all these  
Rules of this kind of Policy, and  
prosper never a whit the less, and  
as I have known one (for tryal  
sake) take one of our weather-  
Almanacks, and of the dayes of  
the whole yeare, written dry for  
wet, and stormy for calm, and hath  
hit it neerer then the book; so  
may a man crosse all these Rules  
and find their contraries no lesse  
succesfull. *Augustus* in his con-  
ference with *Tiberius*, about  
who was capable of successi-  
on in the Empire, concluded  
*M. Lepidus* capable, but that

*M. Lepi-*  
*dum dix-*  
*erat capa-*  
*cem se a-*  
*pernantem*  
*G. Asini-*  
*um avi-*  
*dum at mi-*  
*norum, L.*  
*Aruntium*  
*non indig-*  
*num esse*

*sur daretur anserum, omnesque prater Lepidum variis*  
*mon criminibus struente Tiberio circumventis, Tacit; Con*  
*silium cui impar erat fato permisit Idem.*



he scorn'd it, *G.* Against greedy  
of it, but not weight, *L.* Answering  
not unworthy, and possible, da-  
ring enough; but the Historian  
concludes, that the other two be-  
sides him, that scorn'd it, were  
quickly cut off by *Tyranny* his  
grains, and that he himself was  
sain in his competition with *Cains*  
to commit all his Counsels to For-  
tune. Scorn (we see) is more se-  
cure then Ambition, in the great-  
est of these Designs.

But this is not all, suppose these  
Figure-slingers of Policy (as Geo-  
graphers seem to do by all their  
imaginarie cross-Circles) do catch  
the world in a net, and by all their  
flopping, draining, pumping, keep  
the Ship from sinking under all  
these Leaks, and it fare better then  
it did with *Pauls Ship*, and fall not  
in, where two seas of Faction meet,  
yet God hath Storms, and Rocks,  
and Shelves to split it on, that  
cannot be prevented, or foreseen.  
He hath an over-ruling influence  
of Providence in all the affairs of  
men,

Ags 27.

42.

men, and That hath an infinite  
power, and reach, and that which  
is infinite can be no more exclu-  
ded, then confided; his wheel of  
Providence leaves out no waste-  
water that it cannot take in and  
make use of; he cannot be made a  
Neuter, and he will not be made  
an *Idler*, only to over-look the  
sports; and he is always a sworn  
enemy to all these invaders of  
that title of his.

*The only wise* Tim. i. 17  
God and he *laughs them to scorn* Pro. 1. 26  
and hath them in derision, there is Quod deus  
in heaven over one sinner that deus, id quod  
converts, and (it seems) too; lege lugens.  
Luk. 15. 7

*It is (as Hell's triumph) to Heavens*

*Scorn, to see*

*Earth's wit to fool itself (thus) in*

*to Misery.*

*Hell is the Fort of this accursed*

*Art.*

*(Or rather Cheat) by these her*

*Trains to start,*

*Fond Hopes on Earth to blow up*

*Heaven.*

FINIS

When the ill fixed Engines do (all  
Sea ven)

**Serve** **dance to catch**

Larks, when the heavens do fall, while  
by th' match

Hell gets the Ruins of the Mines, so

Her own vast Gulfe, and Earths,  
vain Hopes to fill

Earth is the Stage to both, the Tiring House Hell is

Spectator Heaven, the Exit of each  
Scene a Hiss.

Death draws the Curtain, and when that's done, 'tis Hell

That shares the gains, doubling their  
pay that acted well.

has a double Capacity

cal value of as an In-  
on in 1864 - either as

is the gift placed

have been usually

1895



## THE Second Treatise.

### CHAP. I.

#### *Of Moral Prudence.*



He former Treatise  
is but the Foile and  
Antick Make to  
the Scene which fol-  
lows. *Moral Pru-  
dence* is that which is more espe-  
cially intended; *Moral Prudence*  
hath a double Capacity or Stati-  
on in *Morality*; either as a Practi-  
cal virtue; or as an Intellectual  
Habit; in the first place it holds;  
*Prudence* hath been Anciently  
reckoned one of those four which  
have been usually called *Cardinal  
Vertues*, viz. *Justice, Prudence, For-  
titude*, and *Temperance*; these  
have until of late passed for  
distinct

## 78 Moral Prudence.

distinct Vertues, but since, they are by some (and more rightly) made the four Elements of every Vertue or virtuous action which cannot be without them; *Justice* is the *Balance* of Vertue, whereby it weighs out, in every such action, to every one his right; *Prudence* is the *Levee* of Vertue, whereby it aims at its right *End*; now because there are two faculties in the mind of man, the *Irascible*, and the *Concupiscible*, the first, that of shunning danger, the other, that of desiring pleasure, and pleasure and danger do (between them) very much be-lee and way-lay Vertue. The other two Elements of Vertue, *Fortitude* and *Temperance*, the one is the *Sword* of Vertue, to cut its way through dangers, the other is the *Bridle* of it, to hold it in from pleasures that would otherwise draw and flocke it out of the way. In the second Station that *Prudence* bath in morality (that of an intellectual habit) 'tis one of

of the five so called, the first of them (*Intelligence*) is the apprehensive Treasury of common Principles; the second (*Science*) is the *Demonstrative* faculty of drawing conclusions out of those Principles; the third (*Art*) is the operative faculty of the mind producing effects extrinsecal to their causes, the efficient and end; the fourth (*Prudence*) is the active faculty of directing actions Morally good to their immediate ends so that *Intelligence* is of Principles, *Science* of Conclusions, *Art* of Works, *Prudence* of Actions, and the last of the five (which is *Sapience*) is the *Ordinative*, or *Dispositive* faculty of the mind employing and regulating all other four to their highest and suprem end, and so is no other (indeed) then a kind of *Moral Theology*. Now of these two several Capacities of *Prudence*, that, of it, as a *Practical* Virtue, and that of an *Intellectual* habit, the last is more especially here

here intended, having its seat more in the *mind*, as the other hath its more in the *will*; yet so, as neither of them is excluded, they being but as the Counsellour and Solicitour in the same Cause, or action; the one to advise, the other to prosecute, the one the wheels, the other the Finger in the same Clock; and in this sence it is, that the Scripture calls *Sergius Paulus* (though yet ignorant of the way of Life) a *Prudent man*. And herein we must again follow the method of Practical Sciences, and begin with the end, and so come to the means conducing to it, there being in the *mind* of man several motions, or effluxes towards both. Three towards the *End*; *Proposal*, *Intention*, and *Fruition*. And three towards the *meane*; *Enquiry*, *Election*, and *Application*. This Treatise may seem too long and manifold for the subject; Morality (I confess) is but the

the Hand-maid to Divinity, and yet, so, she may be useful too in treating of the Mistress her self. I dare not say, that 'tis a stock to graft that on; or a Blew to the better taking that right Black, or that the light of Nature kindles the light of Grace (an ancient Father of the Church was censured for it) yet, why Morality may not be said to be a degree of Approximation, though not of Participation to Divinity; a degree to it, though not of it, I cannot see. I am sure, our Saviour is said to love the young man in the Gospel for so, and that it is a very useful as well as graceful ornament (at least) of Divinity; and such, of which it may be said, as it is of the Ayr, compare it with the Heavens, and 'tis a kinde of earth, compare it with the earth, and 'tis a kinde of heaven; or of the spirits in our bodies, compare them with the soul, and they are but body, compare them with the body, and they are a kind of soul; so compare

*Morality*



*Morality with Divinity and 'tis  
but Sense, compare it with Sensu-  
ality, and 'tis a Divinity;*

*Of the End of  
Prudence and its of Peace,*

**T**he immediate end of  
Prudence is Moral Happiness.

(The immediate end of  
Prudence is Moral Happiness.)

But the End of  
Prudence is Moral Happiness.

But the End of  
Prudence is Moral Happiness.

But the End of  
Prudence is Moral Happiness.

But the End of  
Prudence is Moral Happiness.

But the End of  
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But the End of  
Prudence is Moral Happiness.

CHAP. II.

*Of the End, or Ends of Moral Prudence, and first of Peace.*

**T**He immediate end of *Moral Prudence* is *Moral Happiness* (for that which is Divine is to be spoken of elsewhere) which being the End of *Christian Wisdom* may (together with these) make up a third *Treatise* (if these find acceptance; and God afford assistance;) But this End of *Moral Happiness*, though comprehensively but one, yet doth it take into it, four things more especially considerable in it, and they are *Peace, Safety, Contentment, and Usefulness*. It may be wondred, why *Truth* puts not in here for a share, but it must be considered that the sence is *Practical*, and *Truth* is here rather a Guide, then an End. If *Nature* be the Worlds *Mother*, *Peace* is its *Nurse*, *Plenty, Civility, Arts*, all draw their growth.

- growth and strength from her breasts; Next to *Glory to God* on high, the highest End of man is *Peace on Earth*. God in the justest
- Luc. 2. 14. *War will have peace first offerd,*  
D. u. 20. and if not accepted, will have all  
1.0. that is imployed in such a Warr  
Num. 31. first purified before admitted againe  
16. into the Campe. Society is the  
Guardian of man; Peace (the  
Guardian of Society; without  
which tis but a heap, a Rout. His  
Peace (sayes Solomon) that keeps  
the Kings Throne standing, and  
the Hinds plough a going. He is a  
Monster, that with *Gain* seems  
more to be his brothers Keeper  
then his Brothers Butcher, and  
Gen. 4. tis keeping the peace, that makes  
Gen. 3. 15. every one his brothers Keeper.  
One of the first and greatest cur-  
ses was, that of *Enmity* between  
the first and greatest of sinners,  
the Serpent and the Woman, and  
between his and her Seed. I con-  
fesse the continuance of that at  
length proved the greatest bles-  
sing, but no otherwise then as it  
proved

proved a *making peace*. The end of Eph. 2. 15  
 war is triumph, but the end of  
 Triumph is Peace, and that is the  
 greatest triumph in the world the  
*Leading Captivity*, a triumphing  
 over War it self, and a leading e-  
 ven that *Captive*, and the Chari-  
 ot of that triumph, tis *Peace*. So  
 that the usual phrase (*A gallant  
 man*) though it be the language of  
 war, yet it is the more proper me-  
 rit of peace, for that it is the End of  
 the End of war, Triumph and tis the  
 end that gives all dignity, desira-  
 bleness, and true gallantry to the  
 means, for if wee believe Solomon,  
 he is a gallanter man, that *rules his  
 own spirit in Peace*, then he that  
 takes the Town by War, and it is  
 an honour, (says he,) *to a man to cease  
 from strife*. War is but the mutual  
 clashing of the steel or flint that  
 wears out one another, and brings  
 forth nothing but fire: *Peace*, tis the  
 balm, the restorative that heals the  
 wounds and repairs the decays of  
 war; War, tis but the scum of pride  
*only by pride comes contention*, Peace  
 'tis

L. vius reg-  
 nes avidum  
 domando  
 spiritum,  
 quoniam  
 Prov. 16. 3.  
 Prov. 20. 3.

the syl of gladness; the meek shall  
 Pro. 13. 10 inherit the Earth; and shall be re-  
 Psal. 73. 11 freshed with the multitudes of  
 Peace: The higher we go, still  
 we find the more Peace: the  
 highest region of Air breeds  
 no Storms; the Stars have the  
 strongest influence in their con-  
 junction, their opposition is but  
 distance, not distance; the Angels,  
 though there be Legions among  
 them, yet no wars; they go as  
 Gen. 28. 12 willingly down as up upon the Ladder,  
 without juggling, and their  
 Lord himself, He is our peace: there  
 is peace in Heaven, and (therein)  
 Eph. 2. 14 glory in the highest: His Abode  
 Luk. 19. 28 is Sinai that is to say, Jerusalem  
 Gal. 4. 26 which is above, & free.

CHAP

CHAP. III.

*Of Safety.*

**P**EACE and her daughter *Plenty* both, make up but the *Avenues*, or *Outworks* (at most) to the *Fort of Safety*. Peace without it is but a respite, a cessation, a breathing, a bare Truce (at best) *Plenty* without Safety is but *Dumocks* his Banquet with a pointed Sword hung over his head the while, tyed but by a single hair; a very *Mausoleum*, where the *Ordinary* may be good, but the reckoning his ruin. Every thing naturally pursues its own safety, and preservation; and will rather quit *Peace* it selfe then safety; *Aire* rather then not make way to the Center of its *Safety*, will tear (we see) in pieces the solid Earth; and *Water* (as weak as 'tis) rather then not find that of hers, will eat its way through very rocks and mountains. The great and dread-

dreadful war of Thunder in the Clouds, 'tis but the mutual charge and encounter of fire and water in pursuance of self-preservation; all Natures quarrels are about it, and neither Laws of God and man binde so far to the Peace, but that a man may make a sacrifice; a Peace-Offering, even of peace it self to self-defence. Every man is intrusted with himself upon that account; and he that justly pursues it not, he is his own traitor; there was never any creature beside man that willingly kill'd it self; and those that do so, ayme though a misse at some kinde of safety; a safety from want, or pain, shame, or some other mis-seared danger. Now how necessary Prudence is to the obtaining of Peace and safety both, Solomon (out of his own fullest experience) will best tell us that as there is no Peace

Pro. 20.3. *with the fool, he will alwayes be medling;* so there is no Safety to  
 Pro. 10.8  
 Isa. 33. 15, him, for a prating fool (he says)  
 37 *shall fall. He that shakes his hands from*  
 from

from bright, and stops his ears from  
 blood, and shuts his eyes from evil,  
 he dwelling (the Prophet tells us)  
 shall be on high, the place of his de-  
 fence shall be the mountains of rocks:  
 bread shall be given him, and his Ier. 6. 27.  
 waters shall be sure, there is a Plen- Totus teres  
 ty in his Safety, mountains of rocks; atq; rotun-  
 & no less a Safety in his Plenty, quem man-  
 sive waters, nay another tells us, caruit sem-  
 he is a Rock, a Tower, a Fortress to per fortuna:  
 himself, all the waves and floods, Sapiens si-  
 & storms of mischief cannot beate big; im-  
 him down, or so much as shake periosus,  
 him, n. o. they shall all have the quem neq;  
 worst on't in their utmost of af- neq; mors  
 fairs, and come off broken on his neq; vincu-  
 stil same solid permanency. He can In terrens:  
 (with *Anaxagoras* to *Nisacreon*) quid me  
 wreathe a challenge to Tyranny it perq; in  
 self & tire (at once) its wit, as well diginum co-  
 as power of torment, and enjoy gis; Justum  
 both it, & this his end of Safety too senacem  
 in it, as being (as in that is con- virum non  
 siderable) out of reach, in the ut- clivum ar-  
 most of what can be suffered, d or prava  
 subenti-  
 um, non vul-  
 ni instantis Tyranni, mentis quavis solida, Horat. Tur-  
 bi seculum *Anaxagora*—pena q; fruatur fortis, Mart.



## CHAP. IIII.

*Of Contentment.*

**I**F Peace establish the Throne of Happiness, and Safety guard it, 'tis Contentment crownes it; if Peace be Natures Nurse, Contentment is the milk; if Safety be the Fort, Contentment is the Magazine: Peace without Contentment is but Lethargy, Safety without it is but a prison, but Contentment without both, is a continual feast, a Kingdom: If without following Peace a man becomes his own Enemy, if without endeavouring Safety he bee his own Traitor, without enjoying Contentment he is his own Troubler. The proud man hath no God, the unpeaceable man hath no Neighbour, the distrustful man hath no Friend, but the discontented man hath not himself. 'Tis not in the rich Fooles full Barnes, nor in *Ahabs* ravished Vineyard,

in *Achitophels* Knack of Wit;  
 no nor in Wiser *Solomons* dearer  
 bought Experience, no, tis in a  
 quiet Contentment of Spirit,  
 that a man possesse himself: A  
 man may pick a quarrel with  
 himself in the midst of outward  
 peace, and hee may affright  
 himself and become his own  
 Goblin in the midst of Safety,  
 and fear where no fear is, with-  
 out this Charme of self-Con-  
 tentment. Discontentment tis  
 the Divels tarrying irons; the  
 bone he throwes into almost  
 every mans mouth to gnaw  
 upon, and break his Teeth  
 with: You shall hardly find a  
 man that complains not of some  
 want, though it be but want  
 of his own will; things go not  
 right if they run not upon the  
 vertiginous wheels of his own  
 fancy, the poor man thinks the  
 world unequally dealt, & the rich  
 man thinks so too, because the  
 care together with the Keys hang  
 so heavily at his girdle; the scho-  
 lar

far thinks the Souldier hath all the money, and he again that th' other hath all the ease, the single man wants a wife, & the married man wants no less in that he wants not a wife: and men strive to please, as well as vex themselves by their own discontents, and flatter themselves in not doing what they should do, by presuming what they would do, were but their condition other then it is; and so do but suborn their wishes to betray their duties; every Estate hath its weights, as well as wings: we see the Jewels that a Crown in the outside is bestuck with, we see not the cares within that it is lin'd with: The Sholars employment seems like that of the Silk-Worm, a very Play, when it is ( indeed with that ) no other then an Evils-ceration; the Finger without moves gently, the Wheels within are wearing all the while: Every state is of it self (did we not betray it by our discontents) in  
an

an equal Capacity to the Exercise of every vertue, and therein of enjoying this part of *Happiness Contentment*; Chastity in youth, Temperance in Plenty, Bounty in Poverty; one calls them Martyrdoms without bloodshed: The rich man hath wherefore to be thankful, the poor man hath wherein to be humble, and not that only, but to be faithful, yea and whereof to be liberal too; *The poor Widow cast in more of Alms in her two Mites, then all the rest; she cast in more then all, because she cast in all; the rest gave secure of their store, whence they took what they gave; but she secure of her fountain, whence she had, that she gave, to give; and was her charity any whit less, because her faith was more?* 'Tis the end that gives the means both Exercise and Encouragement, and 'tis Contentment gives verture both Action, and Reward; a wise man (say's

E 3. *Plutarch*)

## 94 Moral Prudence.

*Ut velim P. Antarch*) wishes the best, expects  
*et potius* the work, and enjoys both: ma-  
*quacumq;* ny (sayes *(r.)*) blame me because I  
*alii dede-* want, and I them because they  
*rint. Thy-* cannot want, when his Friends  
*marites,* wished another that the gods  
*q. amblic.* would give him what ever he de-  
*in vit.* sired, nay rather (say's he) that  
*Pythag.* they would give me to desire but  
 what they give. The Athenians  
 were well advised by *Demades*, to  
 be contented with their own

**Erasm :**

earth, for if they would needs be  
 bestowing Heaven upon *Alexan-*  
*der*, and make him a God, 'twas  
 the way to make him take their  
 earth from them as a sacrifice.

CHAN

CHAP. V.

*Of Usefulness.*

Philosophers tell us that every thing hath a double Capacity or Act, the one of *Being*, the other of *Working*, and as that of *Being* is for *Working*, so that of *Working* is according to that of *Being*; and then if *Action* be the End of *Being*, *Usefulness* must be the End of *Action*; as good (we say) never whit at all, as never whit the nearer; the being or (at least) the well-being of man depends much upon society, wherein he is to Exercise that his second Capacity or faculty of Action; so that *Usefulness* to himself and the society for which he hath his *Being* and in which he hath his *well-being*, must needs be the End both of his *Being* and *Working*; and then it will follow, that the means and rules of that

his working and well being, must help and direct him to this his End of *Usefulness* in that society; if he take up only a room in the Hive and bring no Honey to it, he is but a Drone, and no Bee, but Chasse in the heap of Corn, and but a Glass-eye in the Body. *Socrates* got the name of the wisest of Moral men by Organizing, and (as it were) ensembling the body of Philosophy, and drawing it out of its Chaos into limbs, and Action, and Use; and (as hath been said) by *Coining* the *Bullion* of it into *Money*, before which it was but a kind of Pedantry, and the Professors were learned (as *Seneca* speaks) but in their Schools, not lives; in their doubts, not deeds; and they did but as men in a Mist lose their way by seeking it, and lose their aime or Level, by making the Level the mark; and therefore he concludes those men justly to deserve the Curse of Mankind that first brought up the distinction between *Wise* and *Good*. Since then

## *Moral Prudence: 97*

the two Offices of *Wisdom* have been concluded to be *Election* and *Ordination*; the chusing of right means for, and ordering them a-right to their End. Now if vertues which are the means consist (as they do) in action rather than habit (the Science it self being practical) then certainly the immediate *End* of *Action* must be *Use*; for what of actual good can there be of gold in the mine; or of a Diamond in the rock as use gives things perfection, so usefulness gives them value. *If thou be wise, thou shalt be wise for thy self* (sa. a wise *Solomon*). else a man carries his wisdom, but as birds do meat to their young ones in their Beaks, not beaks, and is like him that as long as he had *Plato's* book of the souls Immortality in his hands, he was an *Academick*, but as soon as he had laid it by, he became an *Epicure* again; if he be not wise for himself, his Clergy will hardly save him, he is (at best) but a learned fool without *Bopla*.

E. 55 CHAP.



# 98 *Moral Prudence.*

## CHAP. VI.

*Of the means of Moral Prudence to her happiness; and first of Moderation in affections.*

**T**He means of *Moral Prudence* to *Moral Happiness* are *Moral virtues*; to speak of them all, or but to number them aright, is more then ever any yet did; nor is it our business here, having singl'd out but one of them (*Moral Prudence*) to speak of, and this consists especially in four things; *Moderation*, *Recognition*, *Integrity*, and *Improvement*. The first of them, *Moderation*, hath her special exercise too, in four particulars, viz. *Affections*, *Opinions*, *Discourses*, *Experiences*; and first, in that of our *Affections*.

The mind of man is an instrument or string, that would be neither too much stretched, or slackned, yind her too high, she cracks,

## Moral Prudence. 99

set her down too low, the *fares*,  
*Afflictions* are the weights or  
plummetts of the wind, take them  
wholly off, and the wheels stand  
still, set them on too heavy, and  
they quickly run out of order.  
*Rabshakeh* would not treat with  
*Herkiah's* Counsellors of State,  
but with the common people upon the  
wall, and see what he could work a King  
on them, knowing well that if  
those were once won, those other,  
the Counsellors must yeild, or be  
delivered up the Divell in a very  
*Rabshakeh* in his attempts upon us;  
he is a Mathematician, and knows  
well enough, that *not a facilius*  
*movetur*, set but the weights on  
heavy enough, and the wheels  
must yeild or break, and he is a  
Politician too, and knows it is in  
vain to go about to cleave a block  
without a wedge, to make a war  
without first gaining a party in  
the enemies Country; now  
our *Afflictions* are those common  
people upon the wall, soon enticed, a King  
of frightned, the wages that will  
be

be easiest driven, as taking the quickest impressions of outward objects through their senses; and therefore 'tis to these he applies himself, and not to those Counsellors of State in man, *the understanding, reason, judgement*; and therefore our way is to deal with him, as *Elisha had the Elders do with the Kings Messenger, to shut the doors and handle him roughly there, or as Hezekiah advised those Commons of his to answer him not a word of all his threats or Offers.*

2 King. 6.  
31.  
2 King.  
18. 36.

Now these *Affections* of ours which we are thus to hold in, and moderate, they are like the Stones of *Stonhenge* in *Wiltshire*; 'tis as hard to number them; as to remove them; wholly to remove them by a Stoicall Apathy, 'tis in vain to pretend to it; the Butchers Dog in *Lucretius* best confuted the most disaffected of all the Stoicks (*Pirrhon*) who walking with his Scholars, whom he had taught not to believe any

any of their senses, or own any  
of their affections, was glad at  
last when the dog had almost wor-  
ried him to cry out, *Oh take away Difficile est*  
*the dog, we may strive at it, but hominem*  
*'tis impossible wholly to put off man's profligacy*  
And for the Exact number of <sup>excess</sup> <sub>Laet.</sub>  
these our affections it is as vain a  
thing to seek out that too: 'twill  
be enough to touch at some of  
the chief of them, they are all of  
them the effluxes and puttings  
forth of those two fore-mentioned  
faculties in the mind, the *Con-*  
*cupiscible*, and the *Irafcible*, of  
desiring and of shunning; from  
these two, according to their  
severall suitable Objects (*Good*  
and *Evil*), the two first Affec-  
tions are *Love* and *Hatred*. This  
Affection of *Love*, if the Ob-  
ject (*Good*) be at hand, 'tis *Joy*;  
if further off, 'tis *Desire*; if yet  
much further off, 'tis *Happ*; a-  
gain on the other side, if the  
Object (*Evil*) be at hand, 'tis  
*Grief*, if removed, 'tis *Fear*, if  
much further yet removed 'tis a  
kind of

kinde of *Deistancy* or *Securty*; and as it is in Looking-glasses, from the first that takes the face, by reflecting each from other, you almost loose the face at the fourth Glasse, and it becomes a scarce distinguishable mixture: so is it in these removes of *Affections*: For example, in the affections of *Pity*, and *Envy*; *Pity* proceeds from *Love*, and yet it hath the Object of *Hatred* (*Evill*.) And so *Envy*, it proceeds from *Hatred*, and yet it hath the Object of *Love*, (*Good*.) So it is with *Anger* too, it hath this kinde of mixture of *Hatred* and *Love* both, in it, we hate in it the *Evill* or hurt of the offence done us, out of the *Love* we bear to that *Good*, of which that evill or hurt deprives us, and hence are best drawn the Rules for this moderation of our affections, and they are specially two, one of *Mixture*, the other of *Diversion*.

First, Wee see they are of a mingling nature, and therefore the best

best rule for abating them, is, not so much to go about to restrain them, as to mingle them, and so cure them (as *Galen* speaks of distempers in the body) by their equal contraries; distempers hot *ad 2.* by Medicines cold *ad 2.* (as he speaks.) & *contra.* Do we *Love* any thing too much? consider whether in the same thing, there be not something worthy of *hatred*; possibly its difficulty, its inconstancy or its insatisfaction may be worthy at least of dislike; Again, do we *hate* any thing too much? Consider whether there be not in the same thing somewhat worthy of *Love*, possibly the usefulness, the amendableness of it, (at least) the Makers wisdom and bounny in it deserves *Love*; And so in the rest, in that which we *joy* in, we may find something to be *grieved* for, in that which we *grieve* for, we may find something to *rejoyce* in, in that which we *fear* something to *hope* for, in that which we *hope* for, something

something to *fear*, theres none of them, but if we temper not them, they will distemper us.

For the second Rule, that of *Diversion*, these affections of ours are like streams, you may sooner divert, then stop them: Do we love any thing therefore immoderately? Love something else besides, and (if possibly) more: Do we hate any thing too much, turn it off or (at least) some of it, upon something else, and, if possible, find out something more to be hated, there is nothing but God, and Sin, but we may find somewhat else to love or hate more then it. And for *Anger*, ordinarily the busiest, and most impetuous affection of all the rest be sure to use both Rules for its *Moderation*, there is something still to be found in that, which we are angry at, that deserves our Love, else (being of a mingled nature as above), we could not be angry at it, nor any more hate, then love it. And for *Diversion* let it

here

here be more total, and entire; there is nothing lawful to be done in anger, because tis so apt to make nothing unlawful to be done; when *Demosthenes* could not with all his Oratory and Reason keep the people from mutinying, even while he was speaking, he diverts them by a story of a man that hired an Ass to carry him a journey, wherein the Sun shone so hot, that he was glad to quit the Asses back, and betake him to her shadow; but the owner of the Ass withstood him, alledging that though he had hired the body of the Ass, he had not hired the shadow, that was not in the bargain, but the owners still, the contention grew as hot as the Sun it self, and all about the shadow of an Ass, this *Diversion* allay'd their anger, when his whole Oration beside could not: we cannot find a *Diversion* so impertinent, but 'tis better, then to let anger have its course.

CHAP.



## CHAP. VII.

*Of Moderation in our Opinions.*

**O**pinion is but Reasons Projector, and but the Spie of Truth (at best) and makes in its fullest discovery, but the Dawning and twilight of Knowledge (at the most) and yet (I know not how) this Moral Idol of the mind holds such a sway and Empire over all we hold, as if it were all the Day we had; and we wink, and will not know what we know, but only what we think, and that's presently cry'd up into a mathematic demonstration, an Article of the faith written with a Sun-beam and why so? not so much because the *Opinion* is true (may be, scarce probable) no matter, 'tis enough, 'tis ours, and then 'twere too great a Condescension to humble our selves so far, as either to examine, or prove it; much like the Humourist in the story

story, that would not trust day-  
light, but had his Candle still burn-  
ing by him, because it was  
not subject (as the Sun was.)  
to Ecchipses; and here the  
Rules for *Moderation* in our *Opin-*  
*ions* are (as that before in our  
*Affections*) two, *Suspicion* and  
*Reflection*.

First, a modest *suspicion* of our  
own opinions, while but opinions  
and an indifferent concession, or  
allowance of others, theirs, 'tis but  
reason if we will have ours, to al-  
low others their opinions too, and  
why not such as may put as faire  
for't as ours? their parts, helps,  
industries, are possibly not short  
of ours, may be the advantage is  
on their side. When a shooting  
Prize was playd before the Em-  
perour, hee gave the Garland  
to him that shot alwayes wide  
(concluding that it was the  
more improbable difficulty to  
aime so often at the Marke,  
and never to come neere it)  
and why may not the impossibili-

*Difficillius  
est toties  
non attingere.*

ty,

impossibility be as great, but that others should sometimes hit the marke, as that we should never miss it? *Zadekiab* asked *Michaiab* which way went the Spirit of Prophecie from mee to thee? and may not we more reasonably ask ourselves the question concerning others of different Opinions from us, which way came the spirit of revelation from them to us? I do not hereby plead to have all Truths hung but upon opinion, no nor all opinions neither hung in an equipendious Scepticisme (as they were wont to talk of *Mahomets* Tombe between the two Loadstones) No, let divine truths be beleev'd, others proved; let Opinions be held, but let them be held but as Opinions and as such of which (as one speaks) admiration is commonly the rise, inquisition the progresse, ignorance the end.

Secondly, when our *Opinions* grow too confident, and presumptuous, let us reflect and consider

sider whether our Confidence and tenacity in some of our opinions have not formerly fail'd us, if not sham'd us, I am confident there is no man but must upon examination yeeld, that time or more exact discovery hath often discredited, if not wholly dis-opinion'd his former opinions; the inconsistency and ambulatoriness of the Age of man, will at least evince it; first, in Childhood the greatest good in our opinions 'twas play, then pleasure, then conquest, then Honour, then Gain; and every one of these confuted, and successively wore out one another, and if there be so much of detraction and jostling out one another among those Opinions that are natural to us, how much more in those that are acquired, and (may be) assum'd to gratifie the party we are of, or defend a custome we are addicted to, or to arrive at some end we drive at; and tis no strange thing with us to turn our minds upside down, & make our judgments  
warp

warp, and bend, and bials to our Appetites, and to believe what we desire, it would not do amiss to consider what strange opinions some wise men have held, and with eagerness stickled too, and that of things here below, and at hand, as about the earths motion, and the seas too, of the flowing of *Nyle*, the impossibility of *Antipodes*, or of living under the line, which now experience, as well as Maps have sufficiently confuted, 'tis a kinde of *Moral Popery*, if not blasphemy, to make a man humane, and yet without error, what Bats and Moles are we to *Adam* (Specially when he knew all naked but himself) or *Salomon*, who (if we believe *Tostatus*) knew more then he, and yet even they who had tortured nature, had her on the rack, made her confess all her secrets, how yet did their Opinions baffle and befool them?

## CHAP. VIII.

*Of Moderation in our discourses.*

**O**ur discourses have (as a great influence on our minds) so a great discovery of them, a *Fool is known* (says the wise man) *by the multitude of words*, Eccl. 5.3. and in many there are divers vanities; 'Tis not to be understood positively, of many words in themselves, but relatively of many words more then the matter requires; man is a creature naturally *Social*, and *Rational*, and so, *Communicative* of that his *Reason*, in that his *Society*. And words are the *Credentia*ries of that his *Communication*, now where the *Motion* of the wheels is so natural, there needs more a balance then a *Flie*, a *Moderating*, more then a *multiply*ing of the *Motion*. Here the rules are again two, *Sufficiency* and *Proportion*.

For

For the first, it was a right censure that which *Scaliger* passes on *Ovid* and *Virgil*, that the one knew what to say, but the other knew what not to say; and enough is better then all; it may seeme a Paradoxe, but tis a very truth, that though in matter of speech, all is more then enough, yet enough is as much as all. Long discourses are over-feathered arrows that over shoot the marke, and ordinarily loose both Game and labour by wearying the attention. *Aristotle* answered the man well, who having held him in a long discourse, and in the end begg'd his Excuse, telling him that he might have spared his Apology; as well as all the rest; for he had given no eare at all to what he had said: And 'twas a smart reply that of *Tiberitus*, who to an ill Poet, repeated many of his verses, and asked which he liked best answered, those which he had omitted: There may be in discourse possibly

Plutarch.

Mors.

sibly a fault of omission; but 'tis  
ordinarily a right-hand error; a  
man may sometimes be sorry he  
said no more, but very often that  
he said so much. *Galba's* speech  
was but short, & honest (he would  
abuse, and not buy *Souldiers*) *Galba*  
and yet, if we beleve *Tacitus*, publica bo-  
it was too much, for it cut his *nesta*, sibi  
Throat; Speech (sayes *Seneca*) should never freez, nor  
flow; 'tis no good signe in a  
Child to speak before it can  
go. *Tacitus* of *Galba's* ruine.

The Second Rule is pertinencie  
and disaffection of words; the  
Dieboldness of the Charge in *Heer*  
boldly reproaches often the  
goodness of the Field. Our dis-  
course should be to the matter, as  
trimming to cloths, rather proper,  
then gaddy; rather for then fine.  
When it may be said of the dis-  
course, as the Philosopher of the  
Tragedy *etwas a good one if a man*  
*could have seen for words*, when  
(as the Poet laid of the over-drest  
woman) *is the least part of it self*

F

like



like our old Church windows,  
 where the paint, when kept out  
 the light; it becoms its own  
 End; and like an Echo, or Ca-  
 mee, it sheweth more than it  
 saies. And as it becoms its end,  
 so doth it no less the speaker  
 and hearer both: the first is like  
 a mirror, that would needs carry  
 news from the Battell to David;  
 he ever saw his command, and  
 Brando both; the other like him  
 too, when he came to David,  
 he can give no other account of  
 all he heard, but this, that he  
 heard a great noise, but he knew not  
 what. Affectation in any thing  
 (especially in words) argues more  
 of ambition, then ability, and dis-  
 covers a narrow soul, that is faine  
 to take up forms and examples in-  
 stead of reason, and dare not  
 write but by a Copy, and then  
 is much like that of the Ass in  
 the Fable, that thought he might  
 leap into his Masters Lap, because  
 he saw the dogg made much of  
 for doing so: Affectation in any  
 thing

thing is the worst kind of incon-  
gruity of all other, a piece of false  
acting, worse then the worst of  
nature it self. This is good  
character that which Seneca  
gives of *Patricius*. His discourse  
was not negligent, but lecture, his  
words chosen but not affected. No  
ape that of all creatures most  
imitates man, yet of all other is  
most deformed, and the more so  
too, when he came to *Darius*,  
he can give no other account of  
all he heard, but this, that he  
heard a great noise but he knew not  
what. Ambition in any thing  
(especially in words) argues more  
of ambition then ability, and dis-  
covers a narrow soul, that is stain-  
ed up to form and exasperat-  
ed of reason, and dare not  
write but by a Copy, and then  
wonders that of it.

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 CHAP. IX.
 

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*Prudence* Of Moderation in Expence.

**I**T may seem below the Majesty of *Prudence* to consider matter of *Expence* but consider it aright, and we shall not find it so. *Expences* may seem but drops, (and even so, they may weare out stones in time) but 'tis the stream and current of them that here is meant, and to the *Moderation* of them will be found to conduce much to all the ends of *Prudence*, and it hath these two rules, *Freedom* and *Fragality*. 'tis prudence to want nothing both when we have it, and when we have it not; and 'tis so too, to spend no more of what we have, then what we both have and need.

For the first, to spare of what a man hath, not only what he may need, but what he doth need, is not only to walk with a mans horse

horse in his hand, but to carry the saddle top: Solomon calls this an evil under the Sun, and no marvel, for the Sun if self (that having enough, spares nothing of it, either from it self or others) discovers it to be so. That which is well laid out, is best laid up, and of the two tis a great deal better to dye a begger then to live a begger. A diligent hand, and a distributive heart, make truly Rich. They were wont to condemn Villaines to the Mines, but he that labours first to get it, and then locks up his money from himself, condemns both himself and it, back again to the Mines, as if he envied both their very being above ground; this is a wofe kinde of Sequestration then that of che Committee, it allows neither composition nor a fifth part. *Am l'gna in sercans thus.* Either cast on more wood or cast in frankincense (said Alexander to his host that brought him to a fine painted Chimney, with a little fire in it in cold weather)

ther use it either as a Chimney  
 or as an Altar; the well-revenue  
 (says Cicero) is made up of a  
 full Contentment with, and a true  
 use of what we have; for the Se-  
 cond, to spend any more than  
 what a man hath or needs, is  
 an odd kinde of swearing; a  
 Providence of preventing his  
 Administrator, and making him  
 self his own Executor, and  
 save labour of making a Will.  
 Frugality (however of late it  
 hath lost its good name) was  
 the old Roman vertue that  
 hande'd the Empire to its height;  
 it had then a standing office to  
 Audite and level the Accounts of  
 mens Expences and Revenues;  
 when the Plough together with  
 the Sword triumphed in Civi-  
 war; the Earth it self was  
 ambitious to furnish the Tri-  
 umph with her Sacrifice, and  
 to make Industry and Frugality  
 Vertues. Pride and Rapine  
 the two rank Elders that have  
 slandered this Virgin (Frugality)

policy, because he will not  
 only their Loss; and (indeed)  
 if we consider bright nothing  
 both more disappoint and enable  
 them (both) from attaining  
 their desires, then this their com-  
 bination; *Thus* fathers out in  
 riot to draw respect and no-  
 thing loses it more. *Therefore*  
*it is still service to the Enemy:*  
 who looks upon a man as con-  
 siderable in any Capacity, whe-  
 ther of friend or Enemy, at his  
 wealthiness make his Friendship  
 more dangerous than his enmity.  
 Certainly none, but such as mean  
 to blow him up thereby to  
 break and shatter him. *Thus* an  
 old saying, an ounce of debt  
 loses a pound of credit. Mo-  
 ney in a man's pocket, obliges a  
 friend, and affrights an enemy  
 more than all the gay breeches be-  
 sides. The way to keep a man  
 out of Prison, is to look upon  
 debt as a Prison; and indeed it is  
 so, and (as *Farley* observes)  
 put a man upon low and base.

and dishonest shifts for supply  
*Si ararium ambitione exhauserimus per scelera sup- plendum e-* I mean only such debt, as is con-  
*rit Tacit-* tracted by Trade or other honest  
*Cui nihil* ways a man may get in, and come  
*satis est ei-* out safely, and possibly get in  
*dem nihil* come out (as *Scipio* did by the The-  
*ripe.* ater) I mean such whose Rule it  
 is, *Soldan* to borrow with purpose  
 to pay, and more seldom to  
 pay without purpose of borrowing  
 more. Yet I deny not but that  
 there are some Uothrifes that  
 please themselves with hopes at  
 least of getting out of debt, by  
 fancying to themselves to know  
 not what Reductions and  
 Contingencies, and other such  
 remote possibilities, but as  
*Socrates* (being asked by one  
 that had been long abroad, why he  
 had not more improved himself by  
 travell) answered, because he  
 left not himself behind him,  
 when he went to travel, so  
 could such men leave themselves  
 behind them, much might be  
 done by such kind of projects; but  
 they are the same men that con-  
 tracted

tracted the debt, who mean  
 now to contract themselves? I  
 have seen (I confess) men get  
 out of debt, that have been left  
 in; but never such as did them-  
 selves by their own riot run into  
 it. I was well answered by *Cato*  
 to one that asked him why *Cato*  
 had not his statues in the Market  
 place, as well as the other  
 Roman Conquerours? therefore  
 he said he had not *Cato* his  
 statues, because *Cato* would ra-  
 ther have it asked why had not  
*Cato* statues? then why had *Cato*  
 statues? and certainly is a great  
 deal a better question concerning  
 any man, why lives he not at a  
 higher rate of Expence, then  
 why lives he at so high a one?  
*Epaminondas* having great pre-  
 sents sent him by *Antiochus*, he  
 invited his Ambassadors to his  
 poor of a Dinner, which done he  
 had them tell the Master, that  
 such a Dinner needed no Bribes;  
 to maintain it with. I will Con-  
 clude this chapter with a sharp yet



Iust Scotte the Lord Treasurer  
 Burleigh but upon a Kentish  
 Knight, who having spent a  
 great Estate at Court, and  
 brought himself to one Park and  
 a fine house in it, was yet ambi-  
 tious to entertain the Queen at it,  
 & to that purpose had new pain-  
 ed his Gates with his Coat of  
 Arms and Motto over-written  
 thus **OLA VANITAS** in great  
 Golden Letters, the Treasurer  
 offering to read it desired to  
 know of the Knight what he  
 meant by **OLA**, who told him it  
 stood for **OWNE**, the Lord com-  
 mended. Sir, I wonder having made  
 your **OWNE** so little as you have,  
 you notwithstanding make your  
**Gates** so large.

As records they are at home  
 to the memory  
 Recognition to the  
 ledg, and rise in the  
 of the mind, that

Just before the Lord Treasurer  
Barrington, who having spent  
a great deal of money in  
building one Park and  
another, was yet ambi-

**T**here is no man so foresight-  
ed, that he needs som-  
etimes to reflect, and make use  
of animal diversion, and second  
thoughts; if the matter be of im-  
portance, he sees it not enough,  
that looks not on it again, he sees  
it else, but (as the Poets say)  
by the light of the night. The  
Egyptians painted an inconsiderate  
man with the globe of the  
earth before him, and his Looking  
glass behind his back, and Solomon  
tells us, that a Fool's eyes  
are in the corners of the Earth,  
but a wise man in his own head,  
they are at home. As recorda-  
tion is to the memory, so is  
Recognition to the Know-  
ledge, and tis in these reflex Acts  
of the mind, that men exceed  
beasts, and if ever tis Recogniti-

Pro. 17. 24  
Eccl. 1. 17

on

on be needful, 'tis then when  
 either use makes us leſſe to heed,  
 or deſire carries us on ſooner  
 to beleewe our ſelves in what  
 we do, or ſay, or think, and  
 that is ſpecially in four things,  
*Customs, Repares, Reſolutions,*  
*Undertakings.*

Custom, it is (as one calls it)  
 the dumb idol of the world, the  
 great mart of error, where  
 men unthriftily take upon  
 truſt, and ſo paſſ it from hand to  
 hand, until they break, by too  
 much relying on the bankrupt  
 ſecurity of faſhion. 'Tis the  
 the Blazes men play about,  
 as flies about a Candle till they  
 burn their wings, 'tis the wind-  
 ing Maze of folly, wherein  
 men dry-drunk with fancy joyn  
 hands, dance round, grow giddy,  
 till they fall and ſink. One  
 call it well the *Apoplexy of bad-nature*,  
 yet ſuch an influence hath  
 it on our whole life, that 'tis got  
 ten to a Proverb, *As good be out of  
 the world as out of the faſhion* Now  
 becauſe.

because we are so apt to do things,  
not so much because they are  
right, as because they are done;  
it behoves us to consider, what  
we take up as a Custom, lest  
we be caught (as men do Do-  
ctrines) by imitation of every po-  
sture others put themselves in-  
to; and here the Rules of this  
Recognition in matter of Cu-  
stome are (as formerly) but  
two, *Convenience*, and *Indiffe-  
rence*. *Convenience* implies two things,  
the *Becomingness* of the Custom  
in it self, and the *Painess* of it for  
us; for the first, we may do well  
to consider how, what we take  
up as a Custom, pleases us in  
others? Immoderate laughter,  
frettings, frownings, open belch-  
ings, yawnings, wrings, cring-  
ings, and the like, we may do  
well to take notice how ill they do  
in others and thence improve the  
discovery to other and greater  
matters; otherwise they will not  
be so easily discern'd in our selves  
such.

Tam blan-  
da est con-  
siliatrix  
et tam  
suavis  
est ipsa na-  
tura.

Cicero

Quod libet  
licet.

such a Law (as Cicero speaks) and Pander to it self is our nature and custome (we say) is a second nature. For the second, the First of the Custome as to us, many a Custome may become another, that no way fits us; a Popular Government may do well in a Nation, not in a Family. Sawing became the dog well enough in the Pable, but not the Ale. There are certain speciall garbs as well as qualities, that are symbolical and suitable to the subject. Confidence enough in a man would be little less then impudence in a woman, and as much modesty as will but fit her would make a Man a Milke-sop. Before we contract a Custome, consider how rational, how manly, how agreeable it is. He that says, whether it be fit or no, no matter, 'tis lawful, will quickly come to *Bussians* his resolution, whether it be lawfull or no, no matter, it pleases.

And for the second Rule, that of *Indifferency* in our Customs, take

take heed we wear them not  
thence into a necessity. Customes  
would be sometimes made to  
know that they are but Customs,  
not Laws; if more, we make them  
Idols; the *Romans* dedicated a  
Temple to the *Quartane Ague*;  
thinking it a God; it did so con-  
stantly shake them, and what  
do we less to Customs if we sacri-  
fice our selves and liberties to it? if  
our Customs be such as we ought  
to leave, they are by strokes to be  
ript, not rent all at once from us,  
if otherwise, to be worn but as  
our Cloaks not Shirts, and some-  
times to be disaccustomed and  
thrown by, or laid aside; else  
they will quickly grow up to  
a *Tyranny* over us, and which is  
worse, a *Formality* and starchy-  
ness in us.

**CHAP.**

## CHAP. XII

*Of Recognition in Reports.*

**I**F *Custom* prove often thus a Tyrant of error, *Report* is the Rack it stretches things upon, and (like a stone thrown into a Pool of water) multiplies and widens the circle of it still more and more within the reach: This itch of Tongue (I confess) tis a kinde of Gossipp'ry fit to be wholly left to women at the Mill, or Bake-house, but men will not be altogether left out; and therefore there needs some Rules here too, and they are especially two, (to shun in all Reports two things, Falsen, and Harme) viz. *Leisure*, and *Inoffensiveness*.

For the first, it argues an empty hollownes of minde (like an Echo) to catch at, and return every noise or sound we hear: Narrow vessels are apt soon to run over, and it is a signe they want  
hoopes.

hoopes or bottom if they be apt to leak *The words of a Tale are wounding wounds* (saies Salomon) and should be bound up from bleeding too much, or taking Air. *I was a Court Art in King James his Time* (which many a man studied) how to foist themselves into Authority, and thinke in Reports, tis away too, to foole a man into an Authority before he is aware (at least) to be made the Authour of the Report, and by putting too soon this Trumpet of Report to his mouth, to put a man into a necessity of holding it up to his hands, and to hazard many times a quarrel in the defence on it. It is good therefore to let a Report to be sired a while, lest we take the disease of it, and as Nature hath taught us, by doubling our ears to our tongue, to hear it twice (at least) before we speak it once, and then too, to hear it with ears like the Prophets doors, where the Messenger was to be held a while. <sup>2</sup> King. 6.

and <sup>3</sup> 2.



and examined strictly before we  
transcribe them the Devils bird  
sings.

For the second Rule of this  
too much credulity, and levity  
take up a report in haste, it argues  
no less foolishness and envy, to gale  
it up, if *brutus* either to the fasti-  
ty or Credit of such as are any  
way concerned in it. Clocks and  
Star's have love to feed on dung,  
usefull and ingenious Bees love  
flowers, and clear streams below  
Conflagrations the ground (burning  
their usual Nourishment with  
reading them) with a big Clock  
large enough to cover all the  
faulces of his Bishop, or the for a  
Scavenger to rake in Sinks and  
gutters, and as we use to stop our  
noses when we come near such  
places, so should we do by our  
eares too, to such reports; sup-  
pose the party concern'd be never  
so inconsiderable, others may  
stand in some relation to him on  
whom the report may some way  
reflect, (at least) it will upon our  
selves, so that not lightly neither,  
discove-

*Sacerdo-*  
*tum faci-*  
*nora, imo*  
*strupra, (su-*  
*pilude-*  
*mento ob-*  
*trethurum*  
*se profite-*  
*batur.*  
Theodor



## CHAP. XII

## Of Recognition in our Resolutions.

**R**esolutions is the same in Morality, as that which they call Fixation is in Chemistry, a reducing and settling the mind in its more solid parts, after those which are more volatile are evaporated; the minds Balance and Ballast both, that keeps it steady, the result and center of its reason, in the Recognition whereof we have also two special Rules, *Deliberation* and *Pursuit*.

For the first, the Philosopher gives us a good Caution; he resolves too soon, that deliberates not enough: Deliberation is in the mind, the playing of the needle in the dial, about the Polar point, before it comes to stand and settle. 'Tis the winding up of the Watch before it be set a going, which

which if it be done too hastily, it endangers the breaking or slipping of the string, if not the straining of the spring it self; *Tacitus* observes of *Tiberius* that he had a subtle wit, but an anxious and irresolute judgment; irresolution perplexes the mind, and makes it relapse, and all *Precipitation* on the other side comes too soon to a conclusion, and makes it too much *Enthymem*; like a young Fawknor lets the Hawk file with the hood on, or beats up the fowl before she be gotten to her place; I dare say there is no man but can bear witness hereunto, and hath often had leisure to repent, that he resolved too soon, he resolves soon enough, that deliberates long enough, ere he is sure to lose his labour, if not his purpose, and with *whim*, leaves his Errand behind him, and with the Country Proverb *runns his Mare to the market*, He that would hit

*Attingen-*  
*um acu-*  
*um sic*  
*anxium*  
*judicium.*

hic the Mark, that take his level  
before he parts with his arrow,  
and he that would not be elen-  
ed, had need to see as well the  
Scales tryed, as the commodity  
weighed. Before he part with  
his money.

Wisdom (they say) requires  
threethings. Reason to dis-  
cern, Judgment to weigh, and  
Resolution to determine. Even  
Pythagoras as Plutarch observes,  
had his Reason, and his Power,  
which he enjoyed his School,  
a Consideration of what they  
had to do in the morning,  
and of what they had done at  
night.

For the Second Purpose with-  
out Pursuit is no other than a  
meer Dreame, a Castle in the  
air, a George on Horsebacke,  
sending forth a messenger (as Sa-  
mon speaks) and cutting off his  
feet, a net roasting what a man  
takes in hunting, a winding up the  
Clock and taking off the weights,  
the Prodigal sonne had he not  
pursued

Eorum  
que affuri  
ex qua  
gessimus,  
Hier.

Prov. 26.6.  
Prov. 11.  
27

pursued his resolution, and *his*  
*son* *his* *father* *his* *will*  
 had kept him never a whit the  
 more from starving, and there-  
 fore sent into the Vine-  
 yard, that said (*I go Sir*) but  
 went not, sared never a whit the  
 better for his fair offer, *attempts*  
*boldly*, but *purposes* *boldly*, said the  
 wisest of the Greeks: a faint pur-  
 suit bespeaks a flat disappoint-  
 ment. Deliberation without En-  
 deavour is but good Furniture  
 upon a relive jade, a man may  
 betray himself to ruin either  
 way, as the Earl of *Essex* in  
 Queen *Elizabeth's* time was said  
 to do by both) by an *act* never  
*Plotted*, and a *Plot* never *acted*.  
 The Instrument may be well e-  
 nough in tune, but 'tis the fingers  
 well disposed of, that make  
 the music. The mind of man is a  
 boat in the stream, the setting of  
 the head against it, will not serve  
 the turn, if it ply not the oar or  
 sail, the longer it floats the more  
 it loses. 'Twas *Lepidus* his soft-  
 ness

ness and Irresolution, and *Autism*  
 sensuality and unpursuiveness,  
 that *Augustus* made his way  
 by, to the Sole Empire of the  
 world: the same not

and (as the *Y*) his end, but  
 was not, laid down a while  
 better for his life, off  
 and I, the *Y* in *Y*, not  
 will of the *Y*: *Y* in *Y*

the *Y* in *Y* of *Y* in *Y*  
 most *Y* in *Y* in *Y* in *Y*  
 devoted *Y* in *Y* in *Y* in *Y*  
 in *Y* in *Y* in *Y* in *Y*  
 better *Y* in *Y* in *Y* in *Y*

in *Y* in *Y* in *Y* in *Y*  
 of *Y* in *Y* in *Y* in *Y*  
 to *Y* in *Y* in *Y* in *Y*  
*Y* in *Y* in *Y* in *Y*  
 The *Y* in *Y* in *Y* in *Y*

and *Y* in *Y* in *Y* in *Y*  
 well disposed of, that make  
 the mind of man is  
 in *Y* in *Y* in *Y* in *Y*  
 the head against it, will not leave

the *Y* in *Y* in *Y* in *Y*  
 fall, the longer it flows the more  
 it *Y* in *Y* in *Y* in *Y*  
 and

## CHAP. XII.

## Of Recognition in undertaking.

**U**ndertakings do no lesse discover and engagements judgments than their fortunes; he that considers not what he undertakes, Playes at Blind-man-buffe in a Hop yard and Spurs his horse before he be well gotten into the Saddle *Hopes and Doubts* Luc. 14. 31 are the minds *Looser*, and *Hanks* *Justitia in causa spes in loco, salus ex victoria, Tac.* in every engagement, and do best improve and secure its speed, a man had need to view the ground before he ride the match, and not only the Ground, but the *Et aliter annal. necessitas in loco, spes in virtute, salus ex victoria, Id.* Enemy too (as our Saviour advises) before he fight the Battle; the Rules here again are Specially two, *Probability* and *Advantage*. The Historian names three. The *justness* of the Cause, the *hope* of the Enterprise, and *Fruit* of the Victory; for the first (the *justness* of the Cause) 'twill per-

G

ter



ter fall into the next Chapter, the likelihood of Prevailing, and advantage of obtaining, are those which are here to be spoken of.

For the first, the *Probability* or likelihood of the undertaking, would at least come to a measuring cast with the pains and hazard, else, 'tis but the dream of finding the Philosophers stone, or the Quadrature of the Circle, or that of the North-west passage to the *Indies*, or the cutting of that broad Isthmus between the midland and the Red seas; of which 'twas justly said, *Materia superabat opus*, if not rather lower, and like Childrens eating pease with a pin, likelier to tire the arm then fill the belly; or like *Æsops* dogs that burst themselves by endeavouring to drink up the whole Pond, to come by a dead Carcass that floated on the midst of it, The Schoolmen in their vast Volumes were well said *Magna Conata nihil agere*, and their perplexed Distinctions justly call-

ed *Operosa nugæ*, which they *Quas fin-*  
 themselves rather *Coin'd*, then *actans*,  
*Understood*; and 'tis no other *magis*  
 (indeed) then such, a taking a *quam no-*  
 great deal of pains to do nothing,  
 a studious trifling, the washing a  
 Blackmore; the filling a sieve with  
 water, not to match at least the  
*Probability* and *Difficulty* in any  
 undertaking. He doth but labour  
 in the Pump without care of  
 stopping the leak, that doth so:  
 he is (at best) but *Martials* Pro-  
 ficient in those distinct deep Arts — *Nec mi-*  
 of Carving up the Hen or Hare. *nimo sane*

For the Second, the, *Advan-* *discrimine*  
 tage of success in the undertak- *refert, quo*  
 ing: if pains to no purpose be *gestu lapa-*  
 but fighting with a shadow, ha- *res & qui*  
 zard without advantage affords *gallina se-*  
 no other Triumph than that of *ccetur.*  
*Domitian* over the Flies, or of *Mart.*  
*Caligula*, that in his Expedition  
 lither with a great Army and  
 long march led back to *Rome*  
 Cockleshells and periwinkles (as  
 the spoils of the Conquered O-  
 cean) Every thing sweetens and

balances its pains and hazard with some things of *Advantage*. If Nature by all its toil, and shifts of generation and corruption did lose anything, it must in time break, and compound for a subsistence. The Sun it self by all its long journeys, and wading through Clouds, and Eclipses, and Retrogradations, gains every year six hours (with some advantage) which makes up one whole day in four years. He angles with a golden hook (as the Historian speaks) that cannot make up the hazard of his loss, with the whole store of the Pond he fishes in: and it may be said of him, as of *Alexander the Great* (in his expedition against the *Parthians*) that he lost more by the war, than he won by the Victory. Let Bankrupts, that are a sinking, catch at projects of imbarquing upon *Mart* for the *Indies* in a Cogboat, or to *France* on a Millstone, or the Poets Humonists build a ship

— *Aurora*  
*bama. cuius*  
*abrupti*  
*dammum,*  
*nulla capti-*  
*va pensari*  
*potest.*

to go hear the Mermaids sing  
 near the *Cunaries*. Prudence will  
 in the *adventure* look at the re-  
 turn, and in the *pain* at the like-  
 lyhood and advantage of success.  
 The Emperour rewarded him  
 well enough (that was brought  
 before him to shew his faculty  
 of throwing at a pretty distance,  
 a *Cummin* seed through a needle's  
 eye) by bidding him to be  
 taken away and whip'd, as one  
 that spent his time idly, and to  
 no purpose.

G<sup>3</sup>

CHAP.

## CHAP. XIV.

*Of Integrity, and first in our Dealings.*

**I**Ntegrity is the square of vertue, and it hathets four lines, or sides, *Uprightness, Sincerity, Reality, and Integrity in Dealings, Words, Professions, Endeavour.* A mans *Dealings* are the truest reading, & paraphrase of his mind, other things are oftentimes more remote and forced, and made to comply; what he is, he is in his dealings; if in any thing, and (here) the special Rules are again two, *Evenness, and Equity.*

For, the first, *Evenness*, and *Unbiassedness* in our dealings make up a Moral Circle of integrity, where all the lines of one length divide it equally, and meet all in the same Center; it hath (in point of Justice) the same yard for Sattin and Pole-davy, all one measure for the

Lord.

Lord and the Lackey, and in matter of respect it makes no difference between a sequestred and commissioned friend, whether at the Bar or on the Bench: like *Socrates*, 'tis *always met with the same face*; partiality is a Badger, that naturally halts on the one side, unless the ground be rising to its advantage; if a ship sail staggeringly, or leaning to a side, it is a signe, that either it is not well built, or not well balasted, or not well stowed: and questionless if a mans carriage be not *Even* and steady, the mind, not wind, is in the fault; *A double minded man* (sayes the Apostle) *is unstable in all his wayes*: the water rises no higher than the spring-head: a man is but what his Principles act him to; if his mind be *double*, no marvel, if his wayes be *unstable*: the Ancients drew *Constance* standing on a Rock in the Sea, the windes blowing, the waves beating round about her, with her finger point-

*Eodem.  
semper in-  
cedis vultu:*

*Jam. 1. 8*

ing upward, and his Motto in her mouth, *Semper eadem*, alwayes the same.

For the second, uprightness and Equity in our dealing, it is that whereby, though *integriry* keep not alwayes the same pace, yet keeps it always the same path, the Elevation may admit of some variation, but not the compass: That foot of the pair of Compasses, that makes the Circle, may remove, but evenly; but that that holds the Center, must not at any hand. *Zenophon* taught his Scholar *Cyren* this lesson by a sharp reproof, when (after dinner bade to give his two guests their cloaks) he gave the tall mans (whose the short cloak was) the long cloak, and the little man (whose the long cloak was) the short cloak, telling him, that *equity*, and not *equality*, what was *right*, and not what was *fit*, was the rule of Justice. Not as I wish, nor as I love, nor as I hate, nor as I fear, nor as I hope, do I deal with

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with men in point of Justice; but *Quem ju-*  
as I find, (said a great *Romane*;) *si tenorem*  
whom neither fear could drive, *flectere non*  
nor favour draw, (as the Histori- *odium cogit,*  
an describes him) from the Stan- *non gratia*  
dard of Equity. He was not such *sua det,*  
Claud,  
(whom *Seneca* mentions)  
who having borrowed a Cloak  
against a shower, and being asked  
it by the owner, answered him,  
*If it rains, what a necessity is not,*  
*if it do, I cannot spare it.* *— Si non*  
*pluit, non*  
*est tibi o-*  
*pus, si pluit*  
*ipse utar*  
*Brut.*  
*verres Longinus* had his name  
of some say) from his bounty, the  
right hand being more stretched  
out to give, than the other to  
receive: 'tis not amiss to be so in  
matter of courtesie; but (as *The-*  
*mistor* told *Symonides* the Poet  
(when unjust suit he had to him)  
you had never been a good Poet,  
if you had not taken care to have  
kept the *few* of your Verses even;  
we shall be a good Judge, if I  
do not so by the *hands* of my  
Authority.

G S

CHAP.



## CHAP. XV.

## Of Integrity in Words.

**W**ords are the Creditaries, the Intelligences of the Society and intercourse of mindes, without which Men may keep one another warme, but not one another company; Conversation is the great Bank or Exchange of soules, Integrity herein is the publique Faith of mankind, and it hath these two plain Rules, *Truth* and *Sincerity*.

For the First, *Truth*, it is the Mindes chastity, the Tongues triumph, the Mans glory, and the Worlds best security in all its transactions. God himself is pleased to honour it by putting it into his stile, and character, and to call himself: not only the God of truth, & the true God, but *Truth* it self. It is a subject in its whole comprehension too large for a short

short Chapter, or rather touch or glance (as these are) ; I shall only speak of the Folly (as opposite to our subject, *Prudence*) of making it stoop, or warp to our safety, credit or gain, when as nothing more assuredly advances all the ends of *Prudence*, *Peace*, *Safety*, *Contentment*, *Usefulness*, then *Truth*, when a man wounds it to save himself, he takes the blow on his head, to save his hilt with ; when to save his purse, he bores the bottom to give vent to the barrel ; when to save his credit, he wipes (as one speaks) his mouth on his sleeve, to save his Napkin. The first word that ever was spoken was *truth*, and the first work that ever it wrought, was *light* ; God said *let there be light*, & there was *light* ; the next Speaker we read of was a Liar, and the first temptation that ever was, it was a Lye, *ye shall not die, but be like gods*, and the first effect that ever it had it was *shame*, they presently saw themselves naked : a Lye,

as high as it claims, gets nothing by the Antiquity of its Pedigree, but shame; there are other sins (may be) as great, there is none so shameful as this of lying; it speaks a man Knave, and Foole, and Braggard, and Coward, and Divel, all at once; 'tis a kinde of Moral Idolatry, and argues a contempt of God, and fear of man; a base, and unmanly sin; other sins may as deeply wound particular souls; but none strikes so directly at the soul of mankind (*Society*) and so cuts the very sinews of it as this; *Trust* is the main sinew of *Society*, *Truth* the best pledg of *Trust*; 'twas a gallant Character that of *Athanasius*, that he was so great a Champion of *Truth*, that he rather chose to lose his whole *lingua*, than one Syllable of *Truth*; & so was that of the Historian, that durst not speak any thing that was false, nor durst not but speak any thing that was true.

*Sedem malit mutas. Sed, then one Syllable of Truth; & so, quam syllabam.*

For the second Rule, *Sincerity*, if  
*Athanasius*

*Asbardine* were famous in the  
 other, *Augustine* was no less in  
 this, he deserved no better by  
 confuting others errors, than  
 by confessing his own. Next to  
 the felicity of truth, is the in-  
 genuity of *Sincerity*: if a man  
 speak not alwayes as it is, to speak  
 alwayes (at least) as he thinks,  
 remove from me the way of lying, *Psalm 119. 129*  
 (said *David*) the way is as well  
 the Art, and cunning of it, as  
 the custome; Equivocation is this  
 Art. *Iesuites* are well stiled *Con-*  
*cinnatores Mendacii*, the Polishers;  
 the Dressers of lies, wherein yet  
 as cunning as they are, even *Ci-*  
*cero* confuted both them, and  
 their Art above 1000. years be-  
 fore either of them were found-  
 ed; telling them that *fraus doct*  
*not dissolve but entangle the lie:*  
 he that thinks to evade the lie by  
 a sence of the words reserved to  
 himself, nor obvious to the  
 hearers, and ventures as near  
 a lie as possible upon a reserve  
 of strained truth, doth but  
 vit sed dis-  
 stringer.  
 Cic.

*Erasmus.*

tear his cloak to heel his hose with it. *Ennius* desirous to be private in his own house, bade his maid tell all that came to see him, that he was gone forth; *Nasica* that saw him go in, and knew him to be there, came to see him, and was put off by the Maids telling him that he went forth an hour before; which was true, though he was then (however) within; but when *Ennius* came shortly after to see *Nasica* in his House, he himself told *Ennius* aloud that he was not within, who knowing his voice, desired him to open the door: what impudence is this (said *Nasica*) I believed thy maid against mine own eyes, and wilt thou not believe me myself against thine ears: the office of words is to signify, not what others may think, we say, but what we think; words are to communicate; not to reserve or perplex mens meanings, if truth (as the Apostle calls it) be the girdle, Sincerity is the buckle that holds it together. CHAPTER

*Eph. 6* }

CHAP. XVI.

*Of Integrity in Professions, especially of Friendships.*

**I**ntegrity in *professions* is not here spoken of in its full latitude, onely in that of *Friendship*, a very great advancer of all the Ends of Prudence (however some heretical unbowelled Stoicks have concluded it impossible to love and to be wise both at once) *Friendship* it is the Zone and Zodiack both, wherein the Sun of *Truth* no lesse equally, than interchangeably completes its whole Circle of Motion and Influence; It is the Regent, the Culminant, the Guardian, the *Stobæus*, tutelary Angel of society: he went too low that said a life without it was a long journey without an Ione, it is the standing Mansion, the Salt, the Lamp, the Lard, the Feast of life, gives

it

it rest and season, light and relish, and joy, without which life is but an empty, flat, impertinent Parenthesis of time, a very wilderness. I confess had I been a Heathen, I believe I should have sacrificed to no other Goddesse than this of *Friendship*; *Truth* and *Friendship* had been to me their *King* and *Queen of Heaven*: I shall not hear (however) speak of it in all its Dimensions; only those two of them, its *depth* and *length*, the *Thoroughness*, and *Steadfastness* of it, which may make up its two main Rules.

For the first of which, there are many that please themselves in being so much a friend (they think) to themselves, as to love none else, but as they love all they converse with; that is, complement all, and love none; measuring it out as far as they can in breadth, without any depth at all; but alas what do such poor shallow gilded souls, but (as one speaks) spread the

the butter so far upon the bread,  
that it gives it no relish at all.  
Like a Ferry-boat that takes in all  
passengers that may entreat the  
fare, many times even to sinking.  
No, the best Rule is to be Ci-  
vill to all, useful to many,  
known to few, enemy to none,  
and friend to what is next to  
none. One, or two, or three (at  
most,) and for such, when once  
well chosen and well assured, it  
shall be their happiness, as well  
as glory, to be the equal sup-  
porters of the Coat of trust ho-  
nour, a paire of fast twin'd  
Compasses, the Native heat and  
Radical moisture of the same  
body, the Spirit and Genius  
of the same soule, a doubled, a  
bettered self. 'Twas sayd by one  
(not altogether amisse) that a  
great part of mans unhappiness  
lyes in this, that as he can never be  
happy without a true friend, so  
he can never know him to be a  
true friend, but by being un-  
happy; I cannot here subscribe the  
trial



*Amicum in  
atrio quæ-  
runt, & in  
convivio,  
probanz.*

trial never cost me yet so dear: yet Soules I know have a higher way of intercourse and assurance then that of bare sense; Love and Reason can so twill themselves into a Cord of *Freindship*, that each strand shall discover the truth of the others equall closure, by their mutual foldings; there were else no more assurance of love between men then Hogs that will grunt and cry, and interpose themselves, when another of their company is drawn away to slaughter. Let the misca'd good fellow meet his hasty freindship (as *Seneca* speaks) in the entry; and strike it up in the butte-ry; true freindship like a well-built Arch stands at first at a greater distance, and thence leisurely grows up into a neerer closure at the top; and so 'twill stand, and the better (I confess) for weight. *Antisthenes* justly wondred, why men would not buy an earthen pitcher without trying whether it were sound or

no, and yet contract a Freindship without any tryal at all. The Kings Fool, who having written down in his Tables, the King himself for one of his brother Fooles, for having trusted an African stranger with 4000. *lib.* to buy Barbary horses, being asked by the King, how he would make him amends if the stranger came again, answered him well, that then he would blot the King out, and write down the African in his stead. Hasty trust is little better than that needlesse suspicion, spoken of before, tis the Character the Historian gives the Traitor *Cateline*, that he had a kinde of umbrage of vertues apt to take a general familiarity withall.

For the second, the length or *steadfastness* of Freindship, if it be short-liv'd, tis commonly ill: lung'd, or peccant in some other vitall part; if it totter at every jogg, tis a signe; tis not well bottomed; hee that out of forwardnesse, or levity changes his Friend,

*Et ratio  
quedam  
adumbrata  
virtutum  
facilis ad  
comprehen-  
dendas om-  
nium fami-  
liaritas  
Salust.*

Friend, is as one that takes an unknown Ford, because his Horse once stumbled on the bridge that stands by; or that backs his Cart, and begins his Journey on him at once, because he never yet failed the rider. Men are no Angels, nor Stars, something must be indulg'd to humour, passion, error, mistake, cross winds, if not storms, must be expected before we do imbarque; we do not draw a tooth for every light fit of aking, specially if it be not hollow, nor do we cut off a Leg for every broken shin, because a wooden one will not be in the like danger.

CHAR.

## CHAP. XVII.

## Of Integrity in Endeavour.

**E**ndeavour is that third fore-mentioned motion of the mind towards the means which we call'd Application of them too their end, without which the other two Enquiry and Election are but the *Præparatio* or *Prolegomena*; a looking and liking; and sitting still, as if we looked upon the end, as so much beholding to us for proposing it, that its thereby become oblig'd to make us its end, and to make all further address and application to us; much what as it was in the Roman Saturnals, where they were Master and man by turn; in Endeavour in the Prosecution of the Action or Undertaking once commenced, without which, what ever our case be, we are sure to be non-suited, and pay Damages; and the special Rules (here)

Poets

of the  
of the  
of the  
of the  
of the

(here) are also two, *Industry* and *ingenuity*.

For the first, as it is Arts duty to imitate Nature, so it is its dignity to perfect it : Nature hath of purpose left many things for Art and industry to finish and make up; Nature gives in the oar, but *industry* refines it into silver; that, yeelds the Diamond in the Rock, but this digs it out, cuts and polishes, and sets it. The best soil without husbandry will choak it self with weeds. Trade ordinarily doubles the Return of the richest Land; Sea-Towns are most what wealthier then the In-Land ones, *Venice* than *Rome*, the *Neiber* lands (they say) then five times as much of any part of *France*. Our souls are a fire that without stirring or blowing burns not bright, but smothers in its own ashes, like Links, beating is the way to brighten them. Nature it self (Philosophy tells us) would be sometimes vexed and put upon the stress, were it not for

*Natura  
vexata se  
prædit, ve-  
xatio dat  
intellectum.*

for those bellows and besomes of the air, Thunder and Winds, How soon would it in its own damp and vapours corrupt and putrifie, and like a standing pool grow muddy and unwholsome?

*Preffinius* living richly with a great family upon one onely little field, and being by his envious neighbours indicted of witchcraft, as one that thereby robbed their barren larger Ground, and drew all their Crops into his; he brought into the Court his spades

and mattocks, together with his lean sun burned sons and daughters, crying out, Behold the

Witchcrafts of *Preffinius*: Industry is the onely honest charm

of thriving; *Demosthenes* being asked how he became so good an

Orator, answered by spending more in oyle than wine; and, as

where the Endeavour is high, the Integrity should be the greater, so where the integrity is great, the industry will be the higher; Conscience of duty is the surest

He (*Qui-  
ritus*) sunt  
mea vene-  
finia dum  
pus elci-  
quam vini  
absume-  
rem, Brut.

spur

spur to industry of all other.

And as to the second Rule too, if conscience be the best Spur to industry, it is no lesse the best bridle to endeavour: it is the best way to burn the baskets (as is storied of *Paul* the Hermit) that the Diuel helps us on with our task in the making; *Abraham* will not be made rich by the King of Sodom. *Ingenuity* is the sense that gives the best relish to both labour and reward in our endeavours: there are that think their worke goes not on, if they fetch not fire from hell to warm them in it; unlesse their be some sleight or cheat, some over-reaching fetch of fraud in the carrying on their businels, they count it starved and restive: whereas true *ingenuity* scorns so to *humble* it self (as the prophet speaks) *in Hell*; rather than to cast it self on Heaven in its endeavours, it will rather not speed, then bribe; rather soil then fawn; rather lose the cause then it self in

Isa. 57. 9.

in the Prosecution: he is the greatest loser that gains the Devil into the bargain. The Dutch have a good Proverb; Thefts never enrich, Almes never impoverish, Prayers hinder no work: And ours is no less to the purpose in both these Rules, that *Wetting is no Letting*, and *Frost and Fraud have dirty ends*.

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H CHAP.

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## CHAP. XVIII.

*Of Improvement. and first of our Inclinations.*

**I**ncinations of the mind in morality are proportionably the same which in natural Philosophy they call *Previous dispositions*, or aptitudes in the matter to attain, or rather intertain the Form: the Bent and Biasses of the mind are apt to carry or draw it with much more ease and advantage that way they are set; and are to the faculties of the mind, as the weights to the wheels, or leaden handle to the piercer, to make the way the easier; and the Rules here are likewise specially two, *Discovery* and *Reduction*.

For, we must *discover* our *Inclinations*, before we do *reduce* them, and we shall best do that, if we do by our minds as those that seek to discover mines of metal, do by their *Virgula divina*, which

which they hold steadily, and equally in their hands over the place, observing with much attention which way the end of the rod points, though never so little; and this we shall find out in our minds, not only by the complexion and temper of our bodies, but the workings and beatings of the pulse of our minds especially in three things, our *Dreams*, our *Retirements*, and our *Prayers*, three employments wherein our souls are ordinarily more abstract and free from the solicitations of outward objects, and less mingled with them in any of those busie tamperings of our sudden affections which are ordinarily most violent when the object is near at hand, which loever way (at such times) our thoughts (the most immediate, unmingled drawn & unwearied effluxes of our minds) point and work, that is our natural inclination; (shortly) those things that our minds soonest fasten on with the most

H 2

case,

eat, longest insist on with the least weariness, and best frame to with the quickest dispatch those are the Centers of our Inclinations.

For the Second, Nature is easier reduced then restrained, like water, in the Channel in which she shall run, falls more under our choice, then the course which she will take which is still downward. *Abraham* was naturally a sociable companionable man, he turns that inclination into a right channel of hospitality and entertainment of Strangers and Passengers. *Isaac* was more retired and solitary, and he turns that stream aright too, into meditation. *Jacob* seems to be from the beginning of a more contending spirit then either, he turns it into a wrestling with God. *David* was naturally musical and poetical, he improves and reduces that inclination in penning Psalmes, and setting concerts to the praises of God. *Solomon* was a man

man

man of a more sagacious and in-  
 quisitive genius, he accordingly  
 sets his heart to seek and search  
 out the mysteries of providence,  
 and wisdom; we are not to think  
 that he had all by inspiration, he Eccles. 1. 31  
 tells us himself he sought it out.  
 And for Rehoboam his Son, he  
 was fitter to have been made a  
 Bridewell-master, than a King;  
 by setting things at sixe and se-  
 ven, he lost (in six) five parts  
 of his Kingdome, by one vain  
 brag. And so (they said) of the  
 three first Persian Monarchs; Cy-  
 rus was a Father of his people,  
 Cambyses a Lord, Darius a Mer-  
 chant. *Plato* would have in his  
 common-wealth a standing office  
 in every neighbour-hood for this  
 purpose, to look into the inclina-  
 tions of youth. 'Twas said of *Vin-Mulus qui*  
*tidius Bassus* (made of a Mule-fricabar,  
 driver a consul of Rome) that they consul sa,  
 had spoiled a good Mulester, & not his est.  
 made a good Consul; and 'twere  
 to be wished that for want of this  
 Discovery and Reducement of In-  
 H 3 clinations

elinations, that there were not  
cause to say of many, they have  
spoiled many good Carters, Por-  
ters, Weavers, and yet not made  
good Councillours, States-men,  
no nor Preachers neither.

every thing is good for some  
what, nothing for all. Thence  
it is that a beggar though ill in  
his body, his skin makes a  
good skin too will  
mend a sore heel, though not a  
shoe. 'Tis so in minds too,  
for a strong mind is good at  
disputing, though not at Council,  
a colder closer one is better at the  
council, tho' not at the dispute.

CHAP.

Of wisdom makes a good O-  
f a mathematician never  
of a fool (and yet both  
in numbers) There  
of the mind as well as  
of the body, for the per-  
fection of which, two

CHAP. XIX.

*Of Improvement of Abilities.*

**I**T is in Morals as in Naturals, every thing is good for somewhat, nothing for all. Thornes do well in a hedg. though ill in a Field; Badgers skins make a good covering, though not Lining, and a Moufes skin too will mend a sore heel, though not a shoe. 'Tis so in minds too, a hot and stirring mind is good at dispatch, though not at Council, a calmer closer one is better at the discovery, tho not at the surprisal. A Poet seldom makes a good Orator; and a Mathematician never makes a good Poet (and yet both deal much in numbers too). There is an aptitude and specification in abilities of the mind, as well as qualities of the body, for the better Improvement of which, two Rules also would be observed Exercise and Furniture.

For the best use leggs (we say)  
and have them, in so too in the  
Faculties of the Minde Memory,  
Judgment, and Wit too use  
them and have them: even the  
Will it self, that of all other  
seemes least improvable by exer-  
cise, if we will have it pliable,  
the way is sometimes to restrain  
and cross it, and as we do by  
a stick warmed in the fire to bend  
it, sometime this way, some-  
times that, the better to straight-  
en it. *Socrates* would not be  
perswaded to put away his cure  
Wife *Zantippe*, she was (he said)  
the *Academy* of his patience,  
in the exercise of which he plea-  
sed himself more, then he could  
have done his Neighbours by  
giving them (upon any quar-  
rel with her) occasion to  
clap their hands, and carry now  
*Socrates*, now *Zantippe*, I was  
said of *Demosthenes*, that Nature  
brought forth one *Demosthenes*,  
and Exercise another, but if that  
be too great a task for Exercise,  
let

Eia Socra-  
tes, et  
Zantippe,  
Lacert.

(let it (at least) bring forth a better, or else the neglect of it will be sure to bring forth a worse. Exercise gives the mind barmth, without which it will eat out it self by its own rust; if the proud man be the Devils Chair of State, the idle man is his Cushion.

For the Second, the minde, would have somewhat to *exercise* it self upon, else like em pty mill-stones, it will grinde it self; the best workman were as good sit still as want tools. Were Prudence only a practical virtue, and not an intellectual habit too, to furnish the practise with rules and stuff; what an unbrede country gentlewoman were she; how were the Diamond half lost for want of cutting and setting? nor are bare Rules *Furniture* enough, without subject and matter. Some have observed that the being versed in Books of History makes men wiser, then in those of Policy, for that those furnish us with *instances*, as well



as *rules*, and (as it were) clothe and imbody & personate the rule, and draw it out more into its full lineaments and features, and so hold it longer in the eye and prospect of our minds. Nothing makes us Masters of our *Rules* so much as *instances* of our own store or Collection. *Cicero* hath a good observation upon wealth, that though it do not make us better men, yet ordinarily it makes us better Citizens; the Rule of Justice (which is that every one have his own) is the sooner learn'd and practis'd too, if we have something considerable of our own to instance in, which we would fain have thereby secured unto our selves. The best *Furniture* of our mind is made up of *Rules* & *Examples* of our own Dictionary of observation; otherwise (as tis said of some Physicians) that they are better acquainted with *Galen* then with the disease: So of us, that we carry our brains rather in our Books then our Heads.

CHAP.

CHAP. XX.

Of the Improvement of Interests.

**T**HE word *Interest* is a word of late much come into use among us, and in the ordinary use of it (and usage is the best rule of language) it implies in one two things, *Importance* and *Importance*, when in a journey the weather proves fair or foule; we do not say we are *interest*ed, because though we are concern'd, yet it is not of importance: And whether the King of *Cats*, or he of *Norway* prevail, we do not look upon our selves as *interest*ed, because though the thing be of importance, yet we are not concern'd. Interest is the Center of every things safety, rest and satisfaction. 'Tis of the interest of a stone to endeavour its way to the earth, of a drop to pursue its way to the Ocean; and sometimes it takes in (in common usage)

usage) matter of power too, as when we are said to have interest in a Friend or Party: and herein as in the rest, the special *Rules* are two, *Fidelity* and *Modesty*.

For the first, *Faithfulness* to our interest: the *French* (I have heard) have a Proverb, that of all things *Interest will not lie*; *Protestations, Engagements, Trusts, Covenants*, all will lie, but not *Interest*; if a man know what is his true *Interest*, he is undoubtedly true to it. 'Twas the wisdom (upon this account) of our Ancestors in matter of Government to secure the highest and legislative Power, not in the skill of wisdom, or Oaths of Judges, nay we read of a Parliament in *Henry the Fourth's* time, wherein the writ it self excluded all lawyers (and therefore called the Lay-Parliament) but rather in the *Interest* of many Chosen from all parts of the Nation, that had considerable Estates to betrust the Lawes

Lawes with, and certainly he must  
 be very unworthy of any trust,  
 that is not so true to himself and  
 his Posterity, but that Favour and  
 Office, or Gratitude, will give a  
 Bias to, from his *Interest*, and  
 there were not (however) enough  
 of all these in the Power of any,  
 to make a Major part of near five  
 hundred, to betray their *Trust*  
 and *Interest* both: The way I  
 Confess of pursuing an Interest is  
 not alwayes the same but some-  
 times (not only varying) but  
 Cross and disjunctive: as that  
 was in the advice of *Hieronymus* (a  
 chief Councillor among the  
*Samnites*) who when they had  
 enclosed the *Romans* beyond all  
 possibility of escape, and sent to  
 him to know what they should  
 do with them, advised them to  
 send them all back to *Rome* safe  
 and untouched: But when this  
 advice was not lik'd (being con-  
 sulted again) he bade them to  
 put them all to the sword: they  
 followed neither, but disarm'd  
 and

and abus'd them, and let them go; which shortly after (under the conduct of *Papirius* a better General) proved the *Samnites* ruine here, though the way of pursuit was different, yet the Interest was still the same, *viz.* The *Samnites* safety by either gaining Friends, or disabling Enemies; which they not discerning, or not being true to it, cost them their utter overthrow. In those matches between Kingdomes they marry (as they use to say) Persons but not Interest, and they commonly prove as those between the *Legans* and *Selencide* & *Alexanders* Successors. The *Iron* and *Clay* in the feet of *Nebuchadnezzars* Image not any way apt to foder; but he that doth not indispensably and chastly marry his Interest, will be sure to prove as it doth often in other loose marriages, he teaches it to be false to him by being not true to it. A man may sometimes sail to the Port with a lyde wind, but he that steers

Dan. 1. 33

steers still wide, or is willingly becalm'd will never arrive. The *Turkes* have a Maxime in their Government, that he never plaies the Tyrant well that is not Ty-<sup>Tutissimum</sup> rant enough, that out of feare<sup>est inferre,</sup> or modesty stops at any thing in <sup>cum time-</sup> his way. <sup>as gra-</sup>

Secondly as to a frugal <sup>dum.</sup> *Modestly*, and good husbanding of *Interests*, tis as ill to lavish them out on trifles, as to starve them through negligence; a man should make use of his Interest (specially that in friends) as he should do by his *Credit* or *Horse*, never strive to see how far it will go; to be alwayes haggling and sputtering it, tis the way to tire it outright. The way to make it not his own, is to make it every ones; and he that once makes it cheap, will quickly make it useless. There is a story of a Popish Painter of *Celen*; mentioned by *Aeneas Silvius*, that made the best *Cru-* cifixes in his time, but (being a very unthrift) was often enforced

to pawn them, but however would never redeem them, nor sell them out-right, and being asked why he would (so) lose them, answered, that he was a Christian and no Jew; and therefore would not sell them; nor was he so presumptuous, as to redeem his Redeemer, but pawning them, he did but turne his oyl into wine. He that often pawns his Interest, may as well sell it out-right, he will hardly redeem it in the end, if ever a man should make use of it to the utmost, it should be in the same friends behalfe, in whom he hath the interest by some good office of advice or counsel, and that (I confess) is both the most truly faithful and modestly frugal improvement of it, of all other.

CHAP.

CHAP. XXI.

Of Improvement of Injuries.

**I**Njuries (if we be not wanting to our selves) are the greatest *Advantage* as well as *Trials* we meet with in our whole lives, Courtesies, Applauses, Successes, steal us out of our selves. *Injuries* restore us to our selves again; 'tis Luke 27. in our *Patience* we possess our 9. *soules*; would we but instead of making a return of Injuries on others, make a retirement by them into our selves, we should finde them the best Restoratives of our minds to themselves of all other; those that will not be my friends in *Quisquis* love, I will perforce make them detractors so by a good use of their hatred, *fama mea*, and who ever detracts from my *addet mercedi mea* Credit, shall add to my Reward *Aug.* (said a grave Author) which that they may do, the *Rules* are specially two, *Self-Reflection*, and *Prevention*. For



*Nolim in  
hoc genus  
certaminis  
descendere  
in quo qui  
victus ipso  
victore est  
melior.  
Sto.*

For the first, it is the way of Princes to return the Sauciness and undecencies of Embassadors, by keeping their State, and denying Audience, and not chiding it out like Butter-women; I will not enter into that kinde of quarrel, where he that is worsted hath the better (said one of them:) If the Injury be toothless, the best way is to be rashless, and (with *Cato* strucken by a Clown) rather to take no notice of it at all, then to take notice that it needs a Pardon: if otherwise, before we make return, to take it under consideration whether we mistake nor, or have not (otherwise at least) deserved it from the Party himself, or some other, or (at least) from God? and then the Arme will excuse the Stone, or keep us from snarling at it. Is he below us that did it, spare him; if above us, spare our selves, if our equal, spare both, least the match (as in Cock-fights) draw out the quarrel into length

length and blood *Pausanias* per- Plur. in  
 suaded to take revenge on the Lacon.  
*Athenians*, because they spoke ill  
 of him, answered if they speak  
 ill of me while I deserve well,  
 what will they do, when I shall  
 do otherwise? Onely by *Pride* Non intru-  
*Contention*, conest *Contention*, mesco (in-  
 every man disclaims it, and quis) sed  
 professes a low esteem of him- quam verè  
 selfe, but how truly, *Injuries* probabit  
 above all things make good: Pa- ignominia  
 tience is the most friendly enmity  
 to a mans self; they are the  
 weakest and most inconsiderable  
 of creatures, that soonest turn  
 head and sting upon every touch,  
 and yet of the two, it is better  
 the scumme boil over in anger,  
 than (like that of the prophets  
 Pot) Boil in again in malice. It Ezek 14.  
 was a Princely speech of the Em-  
 perour, who meeting (after he  
 was made Emperour) an old e-  
 nemy of his, and observing his  
 fear and trembling, said no  
 more to him but *Evassiti*: Thou  
 hast by my power escaped my re-  
 venge

venge. And it was Heroick too in *Julian*, who when one complained to him against his enemy, alledging that he had spoken ill of him (the Emperour) too, Well (said he) let him first then satisfie me as the better man, charging the Judge to take no notice of the complaint, till he himself had satisfaction, which he never meant to look for. The Historian observes, that the Turks first entred Christendome at *Zembla* by the help of a high Dung-hill: heapes of Injuries and reproaches rightly improved make the easiest way to scale heaven it self.

For the Second, that of *Prevention*, neither doth Morality, nor Divinity neither, so expose us to the injuries of others, as to encourage them, or betray our selves by an insensibleness of old ones) unto further Injuries. Prevention is as good Divinity as Pardon: we must alwayes remit the fault, not alwayes the satisfaction.

faction, or Penalty, no, nor al-  
 wayes the remembrance neither;  
 the Penalty may tend to the re-  
 claiming of the Party, *as red is for* Prov.19.  
*the back of Foole.* and his mouth 29.26.3.  
*calls for strokes;* and the Remem- 18.6,32  
 brance tends to the securing of 24.  
 our selves. *Make no friendship*  
*with an angry man,* and lay no  
 sticks on his fire: even the Apo-  
 stle Paul himself had no mind to  
 take Mark as an assistance with Acts 15.38  
 him and Barnabas to the work,  
 who had given him the slip from  
 it before. He invites to new In-  
 juries and partly deserves them,  
 that is so forgetfull of old ones,  
 as not to improve his own expe-  
 rience this way. That King was  
 justly charged with the third  
 Murder, that had pardoned the  
 Murtherer twice before. Injuries  
 should be (as patiently born, and  
 quickly ended) so carefully a-  
 voided, sayes a grave Authour.  
 I confesse the Historian observes  
 well, that it is much harder to  
 forget them; then to hold our  
 peace

*Minissime*  
*ferenda, ci-*  
*visime fini-*  
*enda ac u-*  
*ssime vi-*  
*tanda*  
*-- si iam in*  
*nostra pote-*  
*stare esset*  
*oblivisci,*  
*quam tace-*  
*re - Tuck,*

peace at them; but the meaning is, to forget to revenge them; otherwise to forget to prevent them what we may, it is a peice of Morosity rather than Morality, a very Apoplexy of the mind; specially if the party either brag, or insult, or fawn upon an injury either given or taken; that man that can put up a considerable injury, and no way expresse a Resentment is either a fool, or the worst of Knaves, and doth but endeavour to improve your security to his better opportunity of revenge; specially if you find that he strives to bring you rather into suspicion than Contempt, by praises rather than Invectives: he doth but blow ye to break ye, and most specially, if he most tamper therein with either your Enemies or Friends. Reconciled Enmity is not much to be trusted at best, but of all other that which is neither thoroughly reconciled, nor cares to be so: the water that runs still

*Nec minus  
periculum  
ex magna  
fama  
quam ex  
mala. Tac-  
it.  
Pessimum  
inimicorum  
genus lau-  
dantes, Id.*

stiff, smooth and furrows not at  
all at the top; is either very deep,  
or very muddy at the bottome.

To conclude. A Wise man hath  
no more Anger than shews he can  
apprehend the First wrong, nor  
any more revenge than justly to  
prevent a Second.

## CHAP.

## CHAP. XXII.

*Of the Pretended Difficulty of Moral Prudence.*

Prov. 19.

23.

*Aciores  
sunt mor-  
sus inter-  
missi quam  
recens Ci-  
cer.*

*Gravissimi  
sunt mor-  
sus irrita-  
ta necessi-  
tatis, Id.*

**T**HERE is a Lion in the way, say  
(which is more unlikely) in  
the street (saves the floggard)  
when it is at most but a Dor-  
mouse, a Lethargy in the bosome.  
We do not so much not attempt  
things, because we find them  
difficult, as make them difficult,  
because we do not attempt them.  
Cicero observes of Servitude, that  
intermission makes it more diffi-  
cult than continuance, it is so  
in our endeavours too, the lay-  
ing them aside because of diffi-  
culty makes them more difficult  
than a constant pursuit would  
find them: were happinesse so  
placed; as that it stood altoge-  
ther beyond our reach; or so,  
that we needed not reach for it,  
it would be a peice either of  
mockery, or scorn. When A-

*lexander*

Alexander bade his Mathematick Master make his Lessons easier to him then in his ordinary way to others, he answered him well, that the *Mathematicks* were alike easie to all, they were not like his Horse *Bucéphalus* that would kneel to him more then others to take him up on his back, tis so with *morality* too, tis alike easie or difficult to all, the easiness lies more in the resolution then capacity or lesson either. An iron red hot (though blunt will make way through a knotty board or block with more ease, then a cold one though never so sharp, do but heat the mind towards Morality red hot with Love, and 'twil enter and make its way. The Painter that was wondred at by one that saw him look a long while with such bent and boring eyes upon a piece of his, answered well, that if the man had looked with his (the workmans) eyes, he would have done so too; would we but look upon this Piece (*Morality*)

I

with



with such eyes as could or would see the loveliness of it; even all that goes to the making up of a complete beauty; *Variety of Colours*, and *Proportion of Parts*, and in that *Variety* again of *Colours*, *Adulthood* and *Mixture*, (one Colour not able to make up a Beauty, nor all, if not well mingled) a whole chain of Vertues; and mingled by the right heightenings of *Festivals* and shadowings of *Humility*; and so again in the *Proportion of Parts*, the *Entireness*, and *Correspondency*, nothing wanting, nor nothing unagreeable in them; there is no man but would say with the Philosopher, who being asked why every man desired so much to look upon what was fair, vouchsafed no other Answer, but that it was the *question of a blind man*. However take this as a most abundantly experienced Truth, that the difficulty of attaining this *Moral Prudence*, is nothing to that of the after sorrow of want-  
ing

ing it, this makes a man like a  
 continual *Stool of Repentance*; I  
 have known very many that have  
 imbittered the better part of their  
 whole lives with discontent, and  
 vexation at themselves that they  
 had not put themselves upon  
 some employment in youth, that  
 might, if not have bettered (at  
 least) have sweetned, and enter-  
 tained age in its retirement, but  
 I never met with any that com-  
 plained of the difficulty once past  
 in attaining it, or that did not  
 look back upon the difficulty with  
 triumph, as that which did not  
 a little add to their contentment  
 in it. Admit some *Difficulty* here,  
 yet it is so abundantly out bal-  
 lanced by the *Advantage*, that it  
 can hold nothing of excuse; it  
 would otherwise fall short of it-  
 self (of *Virtue*) the office of  
 which is to master difficulties;  
 Wherein the difficulty too soon  
 weares out, the Mastery remains  
 still (if we believe either  
*Theory* or Experience itself.)

*Imperio  
 dura tolli;  
 quid vir-  
 tus erit?  
 Prima do-  
 minandi  
 spes in ar-  
 duo, ubi  
 quis in-  
 gressus est  
 adsum, su-  
 dia per mi-  
 nistri, Ta-  
 ch.*

It was a gallant speech of *Lernidas*, when he was told the Persian Archery was so great (ready to encounter him) that the Arrows would darken the Sun, so much the better. (said he)

*Sub umbra  
igitur pug-  
nabimus.*

*Plut.*

*we shall fight very in the shadow,* and it was a noble Resolution too that of our Country-man, who, being sent to view the French Army in those Wars, brought back word, that there were enough to kill, enough to take Prisoners, and enough to put to flight. When *Aristippus*

*d Eme &  
habebis  
duo (man-  
cipia se.)  
Lact.*

demanding a great sum of money of a man to teach his son *Morality*, and the man answering that for such a sum he could buy a Slave, all he replied, was, *do so, buy thy Slave, and thou shalt have two.* That City that hath

*e si foris  
hostem non  
habet, domi  
inveniet  
Liv.*

not enemies without (says *Livy*) will be sure to have them within her; 'tis so in our minds too; they will be sure to breed difficulties if they do not meet them; and 'tis herein but (as

*Symonides*

# Moral Prudence. 187

Symonides said of his growing rich) a taste of morality is gotten with difficulty, but more with ease, and even then difficultly. (as Demochares told his indolent young Scholar) — 'tis the same that gives the bait to old  
*facile paravi, exigua difficulter.*  
*Sym.*  
*Optimum senectutis conditio-sonium.*

CHAP.

## CHAP. XXIII.

*Of the pretended Stupidity of Moral Prudence.*

• **W**HAT would you have me do? (says another) be unbowel'd alive, and imbalm'd like a dead corpse with stiffning cold gums and spices of *Morality* in stead of blood and spirits? as if I were to converse but a while with Mournings and Lamentations like a Herse, would you make me a piece of Egyptian Mummy, a Confection, a Statue of moulded Ginger-bread, a Jelly of insipid morosity by your *Morality*, would you have men turned into Monuments, to stone? No, *Morality* is no *Medusa's* head to turn men to stones but a *Circe's* Counter-charm to return swine into men. Every thing is by so much the more lively and cheerful, as it comes nearer to its Creation; the effect of the

## Moral Prudence. 189

the worlds fall is a *dying* towards death, whereas then hath more of life and sprightliness in it, an ingenious convertible integrity, or a dissolute spongy indulgence, or rather diffidence? Whether more of native warmth and influence, *a crackling of thorns under* Eccld. 7. 6 *the fire*, that is fire and ashes at once; a glowworm blown with never so much puffing (as the Apes did in the Fable, to get fire to warm them out on't,) or a Sun of lasting vigour and vivacity? Vertue is a continual Spring and Harvest both, it sows and reaps at once, so quick, so sure is the return, that even good purposes and endeavours have their crop of comfort in their very sowing; it carries out the seed, and brings home the sheaves with it at once. Vice is always either a Lethargy, or Fever, frozen with impotence, or burning with Lust. Vertue is the Mindes constant Health, the pulse of it still beats true and  
H 4 evenly;

evenly, neither languid, nor precipitate: free it is (sightly) without lewdry, steady without presumption, free without dissipation, composed without formality, calm without dullness, active without weariness, retired without Loneliness, conversable without either coyness or cheapness, far from fondness as lightness, from being a logg, as being a foist. The Philosopher being asked why he laugh'd *when*, answered, *because he laugh'd nowhere*. I dare say, he that hath laid up in his mind wherewith to entertain himself in the shadow and retirement of dispirited Age, will look upon that temperate Climate of his timell as the most digested, seasoned, sweetened part of his whole life, freed from the scorchings, hurrying, impertinencies of all the other. He is a true, *Ianus*, that sees both ways, before him and behind him too, the *Parmenia*, that can do more in the Tent then *Alexander* in the Battel. He indeed (as *Seneca* speaks)

*A solus  
deus,  
Jus:*

## Moral Prudence. 191

was a conquerour of Nations, but *May*  
a Captive of vices. This composed *gentium*  
retyred Master of Morality and of *captivus*  
himself hath conquered his own *ultiorum.*  
conquest, triumphed over the puff  
and glory of them, and can sit  
down and return all the worlds  
contempts in pity of its hazards  
and mistakes, and treat himself  
with the best of company, that of  
his own thoughts and observati-  
ons, and (with the philosopher)  
when others are sorry that he is  
grown old, be only sorry that he  
was ever young. *Morality* is so  
far from any way shrinking or  
cramping the strings or sinews of  
the mind's action or mirth, that it  
rather collects their scattered vi-  
gour, and winds up their slackness  
into a true harmony and comfort.

15 CHAP.



## CHAP. XXIV.

*Of the pretended Severity of Moral Prudence.*

**W**HAT would you have made? (says yet another) turn Baghere and frighten the company where ere I come, a Mar-mirth, a Deache-head, a whipping Post, a Bridewell of Severity to my self and all the world beside: No, nor yet a Brothel of Luxury neither, Morality doth not mar, but manage, nor restrain, but refine the mirth, and take it from off the Fulsome dregs of riot and scurrility. This is as empty a Cavil, and as wide a mistake as any of the other, tho I confess very ordinary; I have known very many suffer under it, as proud, rigid, and austere until acquainted with, and then found and confessed the most conversable, free and enjoyable company of all other, and I have seldome

# Moral Prudence. 193

(if ever) found conversation worth the enjoying, that did not begin with some difficulty, if not prejudice. Morality is herein like the sea, the top may be a little brackish; but go deeper and you will find fresh water. Conversation is like Oysters, never so much the better for opening so easily or soon; even Lions themselves are familiar with their keepers, when others dare scarce to trust their chains; let us but acquaint our selves with this so seemingly severe and stern Lion of Morality, and 'twill be found nothing so fierce as mans fears do paint it. 'Twas a harsh beginning of friendship, that between Augustus and Cinna. I have given thee (said Augustus) thy self bi iterum twice, first as an Enemy, then a rebel, and now I give thee the Consulship;

Quot  
finitis, si-  
ment, Lu-  
can.  
Vitam ti-  
bi iterum  
do, prius  
Hosti, nunc  
insidiatori,  
ex hodierno  
die in-

terum incipit amicitia. custodendum, utrum ego melior sit, utrum tibi dederim an tu mihi debeas extendo habens Cinna fidelissimum, falsusque est Cinna solus. Horat. Lucan: vi: Aug.

Luc

Let us henceforth strive, whether  
 I have given thee thy life, or thou  
 wilt use it with more fidelity  
 and trust? *Augustus* had not  
 thence forward (says the Histo-  
 rian) in all *Rome* a truer  
 Friend then *Cinna*, while hee li-  
 ved, and when he dyed, *Cin-  
 na* made him his sole Heir. 'Tis  
 the rustiness of the Lock that  
 makes the Key of *Morality* to  
 open our minds to it so harshly,  
 if there be any thing of Severity,  
 in it; 'Tis our minds are  
 in fault, that (as *Tacitus* speaks  
 of the *Armenians*) are unsted-  
 fast and loose, and rather impati-  
 ent of government then in true  
 Liberty; (as *Livy* speaks of the  
 people of *Rome*, they will be either  
 Slaves or Lords, Liberty which is  
 between both, they cannot either  
 enough despise it, or enjoy it. And  
 (as the other makes *Galba*  
 to speak in his oration at the a-  
 dopting of *Piso*.) 'Thou art to  
 govern a people that can brook  
 neither entire servitude, nor entire  
 Liber-

*Incerti  
 solusque, et  
 magis sine  
 domino  
 quam in li-  
 bertate,  
 Tacit.*

y: Not<sup>a</sup> capable of having all or  
 nothing granted them? If not the  
 becomingnes, certainly the securi-<sup>b</sup> *Aut sero's*  
 ty we have in a collected composed *humiliter,*  
 steadiness, will abundantly out- *aut superbo*  
 weigh the utmost facilities of a *domina-*  
 scattered unguarded looseness. *tur, liber-*  
 Quiet and even sitting in a Boat *tatem qua*  
 secures it best from sinking. *media est*  
*neq; sper-*  
*mon* (no less then the Poet) tells *nere satis*  
 us that the composed modesty of *nec habere*  
 a contracted brow scatters much *sciunt.*  
 of evil; a mans eyes should be his *Liv.*  
 Sentinels, not Spies; where the *Imperatu-*  
 windows lie open, Birds quickly *rus es bo-*  
 make a foul house. When King *minibus*  
*Adligens* heard of severe Ze- *qui nec te-*  
*no's* death (fetching a great sigh) *tam liber-*  
 he cried out, *tatem nec*  
*what a Theatre have* *totam ser-*  
*I lost?* As much of Severity as will *vitatem*  
 secure and guard a man from be- *pati possunt.*  
 ing ridden, made cheap, looked *Tacit.*  
 through, and laid open to be made *Seu nihil*  
 to be the worlds Landskip or per- *seu omnia*  
 spective. Morality will not stick to *conceden-*  
 own, and carry it (as *Seneca* *tur in an-*  
*maestitia frontis, quale theatrum perdidit?* *cipiti Re-*  
*would* *publica* *I-*  
*dem.* *Et castiga-*  
*ta collecta*

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would have) as a *Cave* in the bosom; but for that which hinders any just freedom or becoming mirth, or manly complacency, it utterly disclaims, as unworthily imposed by such, as would fain make an excuse of their own flander; otherwise Morality is neither of those Kings (in the Fable) as far from being the *God* of Severity, as the *Black* of Stupidity. There is an humour in many (especially young men) to this purpose of affecting much to be the best, and (as they would have it thought) the wisest of the Company they keep) as aiming possibly at liberty, indulgence and self-admiration therein; but let them take this for an experienced Truth, that he that would be always the best man in the company he comes in, will quickly be come the worst of any + company he comes into.

*is the most, unsuitable  
for a companion*

**CHAR**

# Moral Prudence. 197

## CHAP. XXV.

### *Of the Pretended Singularity of Moral Prudence.*

**W**Hat (says a Fourth) would you have me make the Finger-but of every Fool? A Novelist, an Opinionist, a Heroclitus of mankind, the worlds Antipode? and what if all this? A multitude of men in misery (says *Seneca*) is but an envious kinde of Solace, and a multitude of men in Error, is then much more but an aggravative kinde of Excuse; if the way of Vertue be the less troden, 'tis the less subject to either dirt or dust. *Cicero* blames *Homer* (and justly) that in stead of teaching men to live like the Gods, he taught the Gods to live like men; he made *Proser* an Adulterer, *Mars* a Quarreller, *Bacchus* a Drunkard, &c. In stead of making Heaven a pattern to Earth, he made these

pattern

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*Vivimus  
ad exempla  
nec ratione  
componi-  
mur,  
sed confus.  
tudine ab-  
ducimur.  
Seneca.*

*Nil perni-  
ciosius  
quam ex  
alio sapere.*

pattern to Heaven; and how it is any whit a less Error, to make the Heaven of *Virtue*, give it self up to the Conduct of the Earth of *Customs*? To do things, not because they are well, but because they are done; and as if we were weary of our Reason, to change it into meer Example. And as he speaks, to drive on a Trade of Error from hand to hand, and (like silly sheep) follow the next before us, and rather believe than try the way we take. How unsafe, unworthy is it of man (saies another) for a man to carry his brains in other mens heads? But how much more unworthy is it to carry them in other mens Feet? and to let them (by example in stead of Reason) tread out to him his way in the wild Mazes of Popular mistake; and like men grown giddy at sea, to think (the while) that 'tis the fix'd shore that moves, and not the floating Vessel that are in an affected Singularity, and in Trifle

Trifles (I confess) 'tis but the  
 Adultery the Pedantry of Morality:  
 but if the thing be Serious, &  
 the Singularity without affectation,  
 tis far from being a just shame,  
 that it is (indeed) the true  
 Gallantry of *Venus*—that dares  
 enjoy, and own its single self, and  
 stand fast, amidst the stream of the  
 worlds headiest Current. 'Tis the  
 Triumph the Poet gives the  
 mind of *Cato* over all *Cæsars*  
 Conquest, that it stood it out,  
 when all the world besides fell in,  
 either with, or under the For-  
 tunes of the Conquerour. Was it  
 any just shame to *Democritus*,  
 that when the *Academics* (his  
 Citizens) sue for *Hippocrates* to cure  
 him of his mistaken madness, he  
 thereby got from his Physician,  
 the Testimony that he found all  
 the City mad but he? was it not  
 justly laugh'd at in *Alexander* by  
 the *Corinthians*, that he scorned  
 the Office of a Burgeſs of their  
 City, till he heard that *Bacchus* &  
*Hercules* were in their Register?  
 when.



*Si populus  
insanieris  
ut equities,  
-cui Phocionis  
de re-  
vo. p. sequit.*

when *Phocion* had crossed the stream of the other Orators, and spoken to the people what was honest, but displeasing; one of those his fellow Orators told him if the people once grow enraged, they will kill thee, so will they do by thee, (said *Phocion*) if ever they grow sober.

*What though a while Virtue may  
sally float*

*On Ravine's Billow, yet into the  
throat*

*Of Ruin's Gulfe, sometimes may  
seem to sink*

*'Tis still in the End though heaven  
may seem to wink*

*At her near wreck (how bravely  
doth she bave*

*Above the Waves of Fortune, and  
(still) there*

*Triumph in spite of their spent  
Froth, aloof;*

*wraps in her own safe Laurel,  
Thunder-proofe.*

*'Tis Virtue's Crown, that she doth  
need no Bands.*

*Nor*

## *Moral Prudence. 201*

*Not troops to Crown her, but her  
own clean hands.*

*She's her own Champion, Herald,  
Poet, Chronicler,*

*She is to her self, Enough of The-  
ater.*

*No Palace (may be,) a Paradise  
she has (at least)*

*And though she Revel not, yet doth  
she always Feast.*

Pro. 15. 33

---

*FINIS.*

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NOT RECORDED

State of New York

County of Albany

In SENATE,

January 1, 1901.

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OF THE

COMMISSIONERS OF THE LAND OFFICE

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Antidote against *Arminia-*  
*nisme*.

*Catechesis Elenctica Errorum*  
qui hodie vexant Ecclesiam.  
*Ius Divinum Ministerii*; by the  
Ministers of *London*,

Mr. *Sedgwick* against Anti-nomi-  
anisme. 4<sup>o</sup>

Mr.

Mr. *William Jenkin* his exposition  
of the Epistle of *Jude* in F.  
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Mr. *Bradwells* Helps for Sudden  
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An Account given to the Parlia-  
ment by the Ministers sent by  
them to *Oxford*.

Mr. *Donnhams* Plea for the Poor,  
4<sup>o</sup> or a Treatise of Alms deeds;  
Sa. Ward DD. Determinations :  
de Iustificat. Certitud:  
Gratia & peccato originali.

Mr. *Candry* and *Palmer* on the  
*Sabbath* in four Parts.

Mr. *Ford* of the Spirit of Bon-  
dage and Adoption.

The following is a list of the  
 names of the persons who  
 have been admitted to the  
 membership of the Society  
 since the last meeting.  
 The names are given in  
 alphabetical order.  
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DE TUR SAPIENTI.  
IN A  
Treatise  
OF THE  
EXCELLENCY  
OF  
*Christian Wisdome,*  
Above that of  
WORLDLY POLICY  
AND  
MORAL PRUDENCE,  
IN TWO FORMER  
TREATISES.

By CHARLES HERLE, Minister  
of Gods Word at *Winwick in Lancashire.*

*Wisdom is justified of her Children.*  
Multi ad Sapientiam pervenissent nisi putassent  
se pervenisse. Senec.

London, Printed for Samuel Gillibrand, at the  
BALL in *Pauls Church-yard.* 1655.



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# The Method of this third TREATISE.

End, 1. Reconciliation to God; wherein, *Ch. 3.*

Means, the New Covenant; wherein, *Ch. 4.*

1. Parties to be reconcil'd, *Chap. 5.*

Offended, God; in whom more especially two Attributes, { 1. Justice. 2. Holiness.

Offending, Many in whose offence, sin, a twofold power to be taken away; its { Guilt, or condemning power. Raigne, or commanding power.

2. Consideration to be paid, Christ his Death, in which a twofold facultie that takes away these two powers of sin, *Ch. 6.* { Price, or Value. Power, or Vertue.

3 Conditions to be wrought, or effects for the applying those two faculties, *Chap. 7.* { Faith. Principle of Grace.

4 Grant or Tenour in which it runs, God our God, we his People. *Chap. 8.*

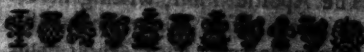
Offices, { 1. Dissolution of Doubts, *Chap. 9.* 2. Supply of Defects, *Chap. 10.* 3. Discovery of Deceits, *Chap. 11.* 4. Confutation of Errors, *Chap. 12.*

End, 2. communion with God; wherein,

Meanes, the New Birth; wherein, *Chap. 13.*

1 Author, God, *Chap. 14.* 2 Instrument, Gods Word, *Chap. 15.* 3 Subject or Seat, Man, specially his Will, *Chap. 16.* 4 Manner, Spiritual, *Chap. 17.*

Advantages in, { 1 Crosses, *Chap. 18.* 2 Conflicts, *Chap. 19.* 3 Desertions, *Chap. 20.* 4 Death, *Chap. 21.*



## The third TREATISE.

### CHAP. I.

#### *Of Wisdom in general.*

**B**Efore I proceed to  
 (speak) of this third  
 kind of *Wisdom*  
 in this *Treatise*, I  
 am to preface it with  
 two *Observations* of *Premission*  
 First, there is not intended a  
 Body of Divinity, nor any full Treas-  
 ure of any of the particulars of it  
 here touch'd on: Further then that  
 which our subject, *Christian Wisdom*,  
 in the excellency of it, shines  
 forth in itself. Next, *Christian Wis-*  
*dom*, and its excellency, being the  
 subject, Humane Authorities or Ci-  
 vilians are not to be here expected.

B

The

The Apostle *Paul*, writing hereof  
 1 Cor. 2.1 to them of *Corinth*, (which, for  
 humane learning with *Athens*, made  
 then up the two eyes of the world,  
 as *Rome* and *Carthage* were said to  
 make up the two Armes of it,)  
 would not make use (to set it forth)  
 of any other wisdom then its own,  
 and that in the *unmixed simplicity*  
 1 Cor. 1.12 and *sincerity* of it, (as he speaks;)  
 1 Pet. 2. 2. that *sincere milk* of the Word doth  
 indeed best, when mingled with no-  
 Heb. 4. 2. thing but *faith* in the *revelation*; (as  
 he else where speaks,) otherwise it  
 is well enough known to most men,  
 how easie a thing it were, (espe-  
 cially in this subject) to abound  
 that way even to wantonnesse and  
 surfet, but this Sun needs no candle.

*Wisdom*, it is *Natures* soul,  
 the Soules eye, the Eyes light, the  
 Lights Sun, Heavens copy, Earths  
 standard, Reasons helme, Lifes  
 Guardian, Mans Glory, the An-  
 gels Mirrour, Gods shadow or re-  
 flection, He covereth himselfe with it,  
 Psal. 104. 2. (sayes the Psalmist) as with a gar-  
 ment. 'Tis wisdom that makes man

Dm.

Denizon of the upper, *Regent* of —  
 the lower world, *Correspondent* of —  
 both. What clods of moving —  
 earth, steep'd to dirt in phlegme, —  
 and kneaded into humane shape —  
 are men without it? how low do —  
 those then sink themselves? how —  
 much below their own *species* (Hu- —  
 manity) that do not so much as —  
 pursue it, no, not so much as admire —  
 or affect it? 'tis a wonder of what —  
 they are made? how they came in —  
 to the world? what they do in it? —  
 If their souls came from God, he is —  
*Wisdom* it selfe; if their bodies from —  
 Adam, he would fain have been as <sup>1 Cor. 1. 30</sup> —  
*wise as He*; if they came into the Gen. 3. 1 —  
 world only on the bellies errand —  
 'tis no more then that of flies and —  
 caterpillars; if on that of the Soul, —  
 why do they not pursue it higher, —  
 then in purveyance for the body —  
 only? as if the soul had no higher —  
 ends or offices, then to be the bo- —  
 dies Cook and Tailour to study —  
 sauces and fashions for it. Our —  
 soules were given us for two great —  
 ends, *Improvement* and *Satisfaction*, —

and neither of them are any more  
 attainable without wisdom, then  
 sight or hearing without light or  
 aire.

Wisdom, if we refer to the faculty,  
 it comprehends two things; *Know-  
 ledge* to discern, and *Skill* to use;  
 if to the object, two things like-  
 wise, *Importance* and *Concernment*;  
 and so it doth too, if to the end,  
*Attainablenesse* and *Enjoyabli-  
 nesse*, and all of them so many  
 scrowes or pulleys to wind up the  
 soul into a bent of desire after it;  
 the Diuel found this bent so strong  
 in Paradise, as not being able to a-  
 bate it, he strove to break it by o-  
 ver bending; *Ye shall be as gods,*  
 Gen. 3.5 *knowing good and evil*: and even  
 in that *strain* or *wrench* that he  
 there gave it, there was something  
 of a pursuit and attainment too of  
 more of wisdom then yet man had;  
 the Diuel knew that all errour is  
 grounded in some mistaken truth:  
 Even in that first and most malici-  
 ous lie that ever was, there was  
 something of a mis-meant truth to  
 bait

bait it with, to make it the better to go off and take; Man gat by eating the forbidden fruit, a knowledge of good and evil, that he had not before, though not like that of Gods, as was promis'd; a knowledge of good by the losse of it, of evil by the experience of it; if he knew them not more, yet he knew them more wayes then he did before; Man before knew what was crooked only by what was right; now he needs to go no further then his own heart and sense, to feel it out in its self by. Some trouble themselves not a little about the way, how God and good *Angels* know evil, (his knowledge of things being by reflection in himself, theirs by intuition in him, (in whom there is nothing of evil,) neither by experience;) but whether he know evil as contained virtually, though not formally in his justice, as the deserv'd effect of it when offended; or in its opposite (good;) or whether *Angels* know, as they move, without any *medium* or *different*,



either of discourse or passage in the pursuit, we shall not need to determine : When we men speak of *Gods Wisdom* and wayes of knowing, or those of *Angels*, either our discourse, (for we go no higher as men then that third way (of *Discourse*) and must only admire the other two of *Reflection* and *Intuition*) 'tis much what like that of Beggars among themselves met in a Barne, concerning what they would do, were they Kings; one would lie in fresh straw every night up to the eares, a second would line his bread an inch thick with butter, a third make his pottage swim as deep with bacon; so do we but measure their abundance by our wants. It will be enough therefore for us to speak (within our line) of *Humane wisdom*, in which it being, as hath been said, the eye of the *Soul*, we shall best find what is requisite to it, by considering the way of the bodies eye, in the discerning aright of its objects. Now in the eyes distinct sight of any object,

ject, three things are required.

1. A right *disposition* of the *Organ* or *Instrument*. 2. A right *position* of the *object*. 3. A right *Interposition* of the *medium* or *different*.

Matt. 7. 5.

I.

In this right *disposition* of the *Organ*, two things are required ;

1. A *vacancy* from any pre-possession by the *Idea* or visible *species* of any other object : *Cast out the beam out of thine own eye*, (sayes our Saviour) *so shalt thou see clearly*.

2. An *intention* or fixednesse of the *sight* on the *object* : a slight *retortion* or *glance* will not serve turn to see any thing distinctly ; 'tis so in the eye of the *soul* too, nothing precipitates more into a prejudice then pre-possession by some other *object* ; *A man having separated* Pro. 18. 1

*himselfe*, (sayes Solomon) *seeketh and intermedleth with wisdom*. There is a disease in the bodies eye, which Physicians call a *Glancum*, whereby the eye floating with a greyish humour, sees every thing grey ; and 'tis no lesse incident to this eye of the *soul*. Again, for the other re-

B 4

quisite

quisite of fixednesse and intencion, 'tis with this the Soules eye, in seeing its object distinctly, as with that of the body, in seeing a star through an optick glasse; 'tis a great while before it can be found, and 'tis a greater difficulty not to lose sight of it when found, without an intentive fixednesse both in eye and hand. Secondly, in a right position of the object; to the bodies eye two things are likewise required, *Proportion* and *Posture*. 1. A right Proportion: the Sun in its own body so much exceeds the innate light of the bodies eye, that 'tis easier and safer seen in its reflection on the water, then in its self; 'tis so in this the Soules eye too, the *Wisdom* and *Majesty* of the *God-head* are better seen to it, let down more into a proportion with it in the Word, either written or incarnate. And 2<sup>ly</sup>. for Posture, as the object to the bodies eye, should not be either too far off, or too near the Organ, but so as it have a convenient space to collect the  
*species*

*species* or rayes; so should it not be  
*oblique*, or (as they call it) *fugient*;  
 Lay the best drawn picture before  
 the eye, though but a few yards off,  
 flat upon the ground, and it discerns  
 little more in it then a piece of flub-  
 red canvass, set it upright at the  
 same distance, and you see it ex-  
 actly; so, would we apply our  
 selves to wisdom in the numbring of Psal. 90. 12  
 our dayes, or perusing our evidences  
 to salvation, set them not at too  
 great a distance by delaying our  
 reckoning; or too near by presu-  
 ming, (as many do) that we are in  
 full possession, or sure enough:  
 look not on either of them *oblique-  
 ly*, as *fugient objects*, but set them  
 up to this eye of the soul in their  
 full dimensions. Lastly, in the right  
 interposition of the *Deferent* or *medi-  
 um*, two things are also required,  
*clearnesse* and *entirenesse*: 1. If the  
*deferent* be not clear and *diaphanous*  
 to the bodies eye, all the other re-  
 quisites will not serve to make a di-  
 stinct sight; let a curtain, or but a  
 mist be drawa between the eye and  
 B 5 object.

III.

object, and 'tis neither the right disposition of the one, or right position of the other will serve turn. And 2. for *entirenesse* and *wholeness* of the *medium*, 'tis no lesse necessary; a *broken* or *piecened medium* will render the object but broken and floating; put a staff into the water, and the breaking off of the *species*, where the aire and water meet, will by their unequal perviousnesse make the staff seem ragged and broken; and 'tis no lesse so too in the souls sight; if the object be *divine truth*, let the *medium* not be *conjectural* and *ambiguous*, but

1 Cor. 2. 4. the *clear evidence* and *demonstration* of the *Spirit*; nor may we here piecen-out the *medium*, to eeke out

Mat. 16. 17 *faith* with, with *sense* or *fancy*, *opinion*, *faction* or *interest*; *flesh* and *blood* will not help to reveal it; Such *mediums* will but make up such an *Optick glass*, as if we look through it, the diel will have the holding it; would we look through it on the things of the world, he will be sure to hold us the *multiplying* end, and

r: present.

represent them great and at hand ; but if on the things of heaven, he cunningly shifts the glasse, and turnes the *contracting* end to the eye, representing them a great way off, inconsiderable and uncertain ; this generally premised, we proceed to particulars. *And first of Christian Wisdom.*

---

## CHAP. II.

### *Of Christian Wisdom.*

ONE of the greatest prejudices against *Religion* (specially among such as are of better parts,) 'tis, that, as there is but little of *reputation* or *advantage* by it, so that there is not much of *conceit* or *wit*, in it : The discovery of this folly is the whole *designe* of the ensuing *Treatise* which here begins.

The greatest *wisdom* is seen in bringing things about of the greatest *difficulty*, and the greatest *difficulty* is the bringing into one things

John 3. 6

Job 13. 4

things of the greatest distance and disproportion; Now nothing holds a greater, both distance and disproportion with God then sinful Man: God is a pure Spirit; the Devils, though impure, yet are they still Spirits; Beasts, though not spirits, yet are they not sinfully impure; Man is both; *That which is borne of the flesh is flesh; and, Who can bring a clean thing out of an unclean?* Man in his fall, by affecting more wisdom then he had, gave to that which he had three great wounds or maimes; Ignorance, Error and Confusion; and 'tis worth the observation, and that, not without just admiration, to consider how high the poor sparks of that wisdom, which the fall left in man, have blown themselves up, even to so much of flame and light, as not only to discover those defects, but to point at something of supply too. *Logick*, whose office it is to retrieve cold-fled reason, and relieve it by her three parts; offers (at least) at a supply. The first part, that of *Notions*, both  
simple

*simple and complexed into Propositions, offers to relieve our Ignorance. The second part, that of Syllogismes and Demonstrations to refute our Errour. The third part, that of Method to reduce our confusedsesse. But (alas!) how far short of the decay and losse falls this supply? 'tis spiritual wisdom, that unto salvation, that we have more especially lost, and can Logick herein relieve us? 1 Tim. 3. 15, the wisdom of the flesh is (here) no better then enmity; 'tis a Logical Rom. 8. 7 service indeed (as the Apostle calls Rom. 11. 1 it) that is required, but it must be the eternal Logos in whom are hid Col. 2. 3. ] all the treasures of wisdom, (as the same Apostle speaks) that must restore this; and that He not only (with Logick) offers at, but by his three great offices performs: his Prophecies, that enlightens our Ignorance; his Priesthood, that expiates our Errour; and his Kingdom, that reduces into order our confusedsesse; so as this our wisdom, now in all three, the Prophetick perspicacity, the Priestly sufficiency, and Kingly*



*Kingly efficacy* of it, have all their standing offices, and are in a better hand then *Adams* was, (at best) a hand *out of which none can pluck it*, and in which none can betray it. The *Scriptures* speak of three things, which they more especially call *hidden, Wisdom, Treasure and Life*, and they are all found in these three *Offices*; our *wisdom* in his *Prophecie*, our *treasure* in his *Priesthood*, and our *life* in his *Kingdome*; and what is so *hidden*, must needs be, both very *precious*, and very *safe*.

And as the work of bringing this *difficulty* about, is justly in  
 Hs. 8. 12 Scripture call'd *great and wonder-  
 Pl. 107. 15 full, great in contrivance*; How *wonder-  
 Psal. 40. 5 full* are thy thoughts to us-ward  
 (sayes the Psalmist!) *great in per-  
 Rev. 12. 1 formance*; 'tis still a *great wonder in  
 Heaven* (sayes the Apostle!) *great  
 in importance*; 'tis no *vaine thing*,  
 Deut. 32. *It is our life* (sayes *Moses*.) So is  
 47 the way no lesse *great and wonder-  
 full* then the work it self; 'tis a  
 bringing *God and man* together, by  
 a

a putting them further asunder,  
(like *East* and *West*, meeting again  
at length by their removal) 'tis by  
an *exalting God*, and a *humbling*  
*man*. God his high, exalt man and  
he is still further off; humble man,  
and though God be thereby more  
exalted, yet is he withal brought  
more near him. Had it been mans  
wisdom, 'twould never have found  
out this way, the *pride* of mans  
*wisdom* would never have so beat-  
en down man, and the *folly* of it  
would never have so exalted *God*.  
Herein is the *excellency* of this *wis-*  
*dom* of *Christian Religion*, there is  
none that doth so *exalt God* and  
*humble man*, and yet bring them  
(thus) nearer together, by still  
more exalting the *higher*, and *hum-*  
*bling* the *lower* of them, as This *O-*  
*ther Religions* strive at bringing  
this *difficulty* about; and *distance*  
together a quite contrary way,  
*viz.* by exalting *man* to *God*, and  
humbling *God* to *man*. That of  
*Gentilisme* first advances men to  
*Deities*, and when it has made them  
gods,

gods, brings down those gods again to play the men in murders, thefts and rapes. The *Turks religion* knows no other way to make God happy, but by making him to take a body, (at least) at the *Resurrection*, that he may enjoy among them a dirty Paradise of their own fancying, as if there were no other heaven, but that of a *Seraglio*: And 'tis that, they especially upbraid *Christian Religion* with, that by enjoining men humbleness and meekness, it emasculates and dis-fines their minds, and makes them (so) the more unlike (they say) to God; cow-herds. And among those that do not altogether deny *Christian Religion*, but adulterate it; that of *Papists*, what doth it by their praying to and worshipping of *Saints*, but make them upon the matter gods, and by their doctrines of perfection, infallibility, merit, indulgences, but bring down God to be a debtor to man, and exalt man to a deity; for, *Who can forgive sins save God only?* That of *Arminians* and

Mark 1.7

Sc-

*Socinians*, what doth it but exalt mans *will* and *Reason*, and make *Gods* decrees, and *grace*, and *mysteries* to stoop to them? That of the *Antinomians*, what doth it but make man his own *God* and *Law maker*, if not utterly *lawlesse*? and make *Gods* free *grace*, to *dis-oblige* man from all *duty*, as if *grace* could not admit so much as of *gratitude*, or man were not enough exalted by it, if he were but *bumbled* to any *rule* of service in it? That of the *Familists*, and their off-spring, to bring this *difficulty* about, and *distance* together, goes roundly to work; and besides, their doctrines of mans *perfection*, *infallibility*, and *personal union with God*, in plaine termes *deify* man, and give *God* little more of any being at all, but what he hath in man (as they expresse it) *Godded* and *Christed*.

'Twere much to be desired, that such (at least) as cannot look into all the controversies that are about *Religions*, would but examine it by the first *Gospel-copy* of it, That given  
fourth

Luk 2. 4 forth by the *Angels*, at the birth of our blessed Saviour; *Glory to God on high, peace on earth, and good-will towards men*; that Religion (questionlesse) hath most of divine, both wisdom and truth; that gives God most glory, earth most peace, and most assurance of Gods good-will to men.

Now whether that Religion that gives the glory of a Deity to man by divine worship, invocation, merit, perfection, infallibility, supremacy, universality, authority above Scriptures, or that which reserves them all to God as incommunicably his, give most glory to God, 'tis not hard to judge. Whether that Religion that dissolves all oaths, engagements, relations, between Prince and subject, father and son, man and wife, and universally between man and man, if either the one side may be branded with pretence of heresie, or the other warranted by that of piety; or that which holds them indissoluble by any power on earth (because made to God,) gives  
earth

everth most peace, 'tis no lesse easie  
 to determine ; Zedekiah certainly <sup>2 Cro. 36.</sup>  
 found not his oath so easly void-  
 able, though he sware to *Nebu-*  
*chadnezzar*, an *Infidel* and *Tyrant*.  
 Lastly, whether that *Religion* that  
 denies all assurance of *salvation*,  
 certainty of any decreed election to,  
 or final perseverance in grace, that e-  
 vacuates the authority and testimo-  
 ny of Gods Spirit speaking to the  
 conscience in his Word, and resolves  
 all, either into that of the Church,  
 and makes that Church virtually  
 one man, the pretended visible head  
 of it; or into unwritten traditions,  
 revelations, illapses and enthusiasmes,  
 and that layes the distinguishing  
 efficacy of Gods grace, on the hazard  
 of mans choice, by the naturally free  
 self-sufficiency of his will; that  
 measures the truth of all divine  
 mysteries of faith, by humane rea-  
 son, and the bond of all humane  
 duties of life, by a like self-suffici-  
 ency of inward light or love, or o-  
 ther pretended motions of Spirit,  
 without any recourse unto the Law  
 and <sup>Isa. 8. 20</sup>

1 Tim. 2. 19 and testimonies ; or that which  
 (with the Apostle) makes in all  
 1 Cor. 12. 9 the foundation of God only sure, the  
 Rom. 7. 25 grace of God only sufficient, and ef-  
 ficacious to salvation ; the power,  
 and truth, and Law of God only to  
 ground faith and duty on, gives  
 most assurance of good-will towards  
 men ? the judgement is of no great-  
 er difficulty then of the other two.  
 Twere easie thus to run through  
 all or most of the other differen-  
 ces between Religions, but that I  
 hasten to what is intended, *The ex-*  
*celleney of Christian wisdom,* in  
 bringing about through all difficul-  
 ties its *great* ends, which is that  
 which next followes.

---

### CHAP. III.

#### *Of the end of Christian Wisdom.*

**T**He highest end of Christian  
 Wisdom is the Authors glory, or  
 rather himself, (for the end alwayes  
 im-

implying perfection, his highest end can be no other) but that (being the universall end of all things, and that which all wisdom besides, of flesh, world, and devil is made in spight of them to serve to) is not so properly here to be spoken of. The more immediate end of *Christian Wisdom*, 'tis the Christians happiness, or rather (to speak in Scripture-Phrase) his blessednesse, and it consists in two things, Reconciliation and Communion; Attonement with God, and enjoyment of him. Blessed is the man to whom the Lord imputes not sin; and, Blessed is he whom thou causest to come unto thee, (sayes the Psalmist, of both of them.

Psalm 32.2

Psalm 65.4

Two things, since mans first fall, of so great difficulty, that if every man were wise as an Angel of God, and every such Angel a Seraphim, a flame of celestial, both light of knowledge and heat of love, (as the name imports) they could all (together) never have found out a mean to, or scarce have fairly aimed



- at such an *end* as this is, they must all have said (with David) *Such knowledge is too excellent for me, I cannot attain to it. A sinners reconciliation to God; 'tis that peace which passes all understanding, save that of the Maker; Angels are now indeed ministering spirits to the heirs of salvation, but before made heirs by this wisdom, we read of nothing in the hand of any of them, but a flaming sword to keep man from the tree of life. This is a wisdom which the Angels (now made known) always desire to look into with admiration, they have never enough of it; the Devils themselves look into it too with envy, they cry out, We know thee who thou art, but what have we to do with thee? the Angels have no need of it, the Devils have no hope by it, yet can neither of them give over gazing on it, with continual wonder, it dazled the Sun to look on it; when a working; shook the earth, claved the rocks, rent the veil, raised the dead, bowed the heavens into astonishment. Son (saves our Sa-*
- viour

viour to the *Paralytick*) *thy sins are forgiven thee*; he lay in as sad a condition as could be well imagined, helplessly *bed-rid*, yet this weighed down all with comfort, that his *sins* were *forgiven*, and his *atonement* made. Mat. 9. 2

We read of several *Reconciliations* in Scriptures between *Jacob* and *Esau*, the *Father* and the *Prodigal*, *Philemon* and *Onesimus*, but what are they all to this? *Jacob* brought his *present* with him, the *Prodigal* brought himself, *Onesimus* a *satisfaction*, under good *security* of hand and seal; here if any *satisfaction*, it must be made by the *offended* party, the other in himself stands still out a *Rebell*, a *Traitor*, an *Apostate* to the utmost. When *Augustus* had by Proclamation promised a thousand philippins to him that should bring him in the head of that famous Spanish Pirate *Conocotta*, he himself knowing the Emperours mild and pleasant *veine*, brought it, and presented it, and was pardoned and rewarded: when *Per-*

*menio*

menie had writ a long letter to Alexander, charging his mother Olympias with several treasons; Doth not Parmenio know (saide Alexander,) that one tear of a mother is able to blot out the whole charge of this his long Epistle? but here the Traitor doth not so much as bring in his own bead, or so much as one tear out of it, to expiate the guilt with; there was never any breach so wide, guilt so deep, treason so high, Traitors so low sunk into despight, as here, and therefore no marvel, if never such a Reconciliation.

The other thing above mentioned, that goes to make up a Christians happinesse or blessednesse, 'tis Enjoyment of God: this hath two degrees, the one (above) of glory, the other (here) of grace: that of glory, 'tis such as cannot enter into the heart of man, he must enter into it; Enter thou into the joy of thy Master, so he shall be there in the full possession of all; and yet be still entering into more: 'tis there still a

1 Cor. 2.9

Mat. 25. 23

*new eternity, and an eternal newness.*  
*Love and joy do (they say) between*  
*them make a musician; he is never*  
*weary there of that eternal circle of*  
*still looking so as still to love, and*  
*still loving so as still to land, and still*  
*landing so as still to sing, and still*  
*singing so as still to look and love and*  
*land and sing anew. There Faith*  
*becomes Vision, Hope apprehension,*  
*Love fruition, and yet still loves too,*  
*and more love then either faith could*  
*believe, or hope expect, and there-*  
*fore without any satiety, or wear-*  
*nesse; there is peace without fallion,*  
*beauty without danger, glory without*  
*vanity, felicity without envy. I know*  
*not whether I may safely say with*  
*the Schoolmen, that the enjoyment*  
*there is The participation of that un-*  
*created light, wherein God through all*  
*eternity sees and loves and enjoys him-*  
*selfe.*

However 'tis not so much our sub-  
 ject (here) as that other degree of  
 enjoyment and communion by Grace.

This is no lesse a wonder neither,  
 and speakes no lesse the divinity of  
 that

that *wisdom* that contrives & work<sup>s</sup> it. That a cloud and light should make one Rain-bowe, that light and heat should make a Sun-beame, that blood and spirits should fill one artery, that the soul and body make one person, are no small wonders, specially if we enquire by what rattches and hinges they are held together; but how the *Spirit of God* and a *clod of earth* in man can make one member in the same mystical body, 'tis a farre greater. That he who  
 1 King. 8. 27. was not contained in the heaven of heavens, should yet be contain'd in the narrow wombe of the Virgin, is such a mystery as nothing but a divine faith can reach it; And yet in that union of natures so distinct and different, there was in neither of them any thing of *sin* to binder, as here; *Sarah* and her maid *Hagar* cannot dwell in the same house: *Leah* and *Rachel* (though sisters) not in the same tent. *Eteocles* and *Polinyces* (though brothers) their dead bodies burnt cannot joyne in the same flame or smoake, and yet that

that the spirit and flesh in a Christian, though they alwayes *lust one against another*, should dwell in the same heart : when *in the flesh* (as the Apostle complaines) *there dwells nothing that is good*, and in Gods Spirit (as the Psalmist) *dwells nothing that is evill*, and yet they dwell one with another, nay, *one in another*.

Gal. 5. 17

Rom. 7. 18

Psal. 4. 3.

1 Joh. 4. 15

3. 24

Nature seemes to offer at something like it, in fire and water within the same cloud, but they quickly part and breake asunder. Art seemes to strive at it, representing a *Devil & an Angel* in the same picture to the eye that looks several ways on it, but the interfoulded plaits being stretched out, there remains nothing by their dismingled confusion of either. *Miracle* it selfe seemes to fall short of it : the *water turned into wine*, was no longer water ; and the *rod turned into a serpent*, and *back again into a rod*, was not both together. The Fire and Bush seeme to come nearest it ; but as the fire did not consume the *Bush*, so

John 2. 3.

Exod. 4. 3

it did not remaine or make any alteration in it, as in this.

1 Cor. 3. 9  
Eph. 3. 17.

Col. 2. 7.

The *Apostle* seemes much to strive at finding out somewhat to reach this *communion*, and to relieve and supply in it what is wanting in one instance by another; Foure he more especially makes use of; 1. That of the *foundation* and *building*. 2. Of the *root* and *branches*. 3. Of the *head* and *members*. 4. Of the *husband* and *wife*. The *foundation* gives to the building *support* and *height*, answerable to the *foundation*; the building may take height as well as strength, but it affords not to the building *influence* and *growth*, and therefore he changes that into that of the *root* and *branches*, or rather puts them both together *rooted* and *built up in him*: But neither doth this of the *root* and *branches* reach home; for, though the *root* give not onely (as the *foundation*) *support* and *height*, but *influence* and *growth* too; yet doth it not give the *branches* *sense* and *motion*, and therefore he adds that

that of the *head* and *members*; and yet neither will that reach, for, though the *head* afford the *members* support and stature, influence and growth, and sense and motion too; yet doth it not afford all these to the members *immediately* & by consent; the *head* is tied to the foot by many intervening *members*, and they make one *body* by a *natural necessity*, not voluntary *consent*; should the head chuse the foot, 'twould (may be) take a foundler; if the foot the head, 'twould (may be) chuse a soberer; and therefore he betakes him to that of the *husband* and *wife*; there's *immediatenesse*, she lies in his bosome; and *consent* too (the very ground of marriage,) yet is not this *communion* between *husband* and *wife* inseparable, no nor *unsuitable* neither in both, the parties they are both sinfull *branches* of the same *root*, and no marvaile then if apt to be fouled again together by a suitable *consent*. But here in this *communion* between life and death, purity and putrifaction, spirit and flesh, the spirit affords

1 Cor. 12.

Eph. 5.3.



not only supports & height, 'tis a foundation not only sure to support against floods and stormes here below, but a foundation (as the Apostle hath it) so take hold of eternal life by; nor only influence and growth, as a spirit of quickning, and growing up into Christ (as the same Apostle,) nor onely sense and motion, feeling and helping our infirmities, and leading us into truth (as the same Apostle also :) nor doth it all this immediately only, and by consent, as immediately touched with those infirmities, and the spirit and the Bride consenting in one, Come; (as another Apostle hath it,) but however unsuitable the parts are, it doth all this inseparably; death, no nor disloyalty it selfe breakes not this communion when once made; so strong is the bond of peace in which this unity of the spirit is, even the bodies that were ever in it, even when dead, sleep in the Lord. So then these two, reconciliation & communion are the two great ends of this Wisdom: the meanes whereby it attaines them, will appeare no lesse wonderfull neither,

neither, and they are the *New Covenant* and *New Birth*, which next follow.

## CHAP. IV.

*Of the new-Covenant or Covenant of grace, the meanes of Reconciliation or attonement with God.*

**G**OD by that infinitely supream authority of his over all his works, might have dealt with man as with all the other inferiour creatures, in a way of absolute *soveraignty* and *dominion*; by a Law such as *Pl. 136. 8* *The Sun knoweth his going down by, and the Moone her seasons*; but as he requires from every thing, which he hath given a being to, a service answerable to that its being, so he deales with all in order to that service according to that severall way or degree of being which he hath given. He hath given *man* a *reasonable being*, and therefore requies

Rom. 12. 2 of him *a reasonable service*, and so works upon his reason to quicken it unto that service, in a rational way, by Motives and Inducements, such as are fit to take his *reason* with, in *promises* and *threatnings*, with *rewards* and *punishments* annex to the keeping or breaking of a mutual stipulation or *Covenant* made between him and man, which if man keep, *he shall live therein*; if break, *he shall die the death*.

Gen. 3.

But 'twill be said, this *Covenant* man long since broke, and by breaking, utterly lost that ability which he had at first making it to have kept it; and can a *Covenant* now by which that breach of sin and death and disability came in, make *any atonement or reconciliation*? God is the same God st. 11, and man is fallen not only from that first agreement, but from all ability of repairing that breach, or in all likelihood from closing with that same just and holy God in any other: and though man be so fallen, the *Law of God*, the rule of his *justice* and *holiness*, is not,

not, *not a jot of it perished*, 'tis still  
 (as the Apostle calls it) *just*, and *Mat. 3. 12*  
*good, and holy*; and yet as just and  
 holy as it is, it is become now so  
*weak through the flesh*, that it makes *Rom. 8. 3*  
*nothing perfect*; nay, 'tis the strength  
 of sinne, and were it not for it, there  
 would be no transgression, nor death, *1 Cor. 5. 56*  
 nor condemnation; for tis call'd the *Rom. 4. 12*  
 ministration of all three. True, and *2 Cor. 3. 9*  
 yet (however) such is the depth of  
 this *divine wisdom*, that it hath con-  
 trived a Covenant able to reconcile  
 fallen lost man, and to a better and  
 surer estate of attonement with the  
 same just and holy God then ever;  
 That first Covenant made with the  
 first man Adam, who was made a li-  
 ving soul, yet of the earth earthly, *1 Cor. 15. 1*  
 was a Covenant of the hand or work;  
 this made with the second man Christ  
 who was a quickning spirit, and the  
 Lord from heaven (for the Scriptures  
 of all mankind take notice of no  
 more original Covenants but those  
 two) is a Covenant of the heart and  
 will: that therefore ran thus, *Do this*  
*and live: this, Believe on the Lord Je-*

*See. & thou shalt be saved.* Those that  
 { *Amicitia* treat of Covenants, distinguish them  
 { *Comercii* into three sorts, *Covenants of peace*  
 { *Auxillii.* or friendship, of commerce or trade,  
 and of help or mutual assistance. The  
 first Covenant with the first man,  
 'twas of the first two sorts, but not  
 of the third; it promised no help or  
 assistance to keep it with, as this doth.  
 In this God hath laid help upon one  
 that is mighty, help enough to make  
 up the breach of the first Covenant  
 by paying the penalty of it, death,  
 and to make out in us the termes of  
 this second one, by enabling to the  
 condition of it, Faith: and that so  
 fully, that it doth not so much avoid  
 as satisfie the condition of the first  
 Covenant neither, both in the doing  
 the works of it, obedience, and suf-  
 fering the penalty of it, death; nor is  
 hereby the condition of this second  
 Covenant onely enjoyned, but se-  
 cured, by promise as well of the con-  
 dition of it, faith, as of the reward of  
 it, life. So as hereby even that first  
 Covenant is not so much cancelled  
 as amended, and therefore is it that  
 the

the *Apostle* calls it a *better Covenant* Heb. 8.6. *established upon better promises*, and a *New Covenant* brought in to supply the faultinesse of that *Old* one, faulty (as he expounds him selfe elsewhere) not in it selfe, for on Gods part it still remaines good, and just and holy: Rom. 8.3. but faulty, that is, *weak through the flesh*, as not able now in mans corrupt estate to bring him to the life it promises, by performance of the condition it requires. And he calls it *new* too, not onely in opposition to that *old* one made with *Adam* at first, but now under the Gospel new also, in opposition to that old darke way of its representation by types to the fathers at *Horeb*, for otherwise that (in the substance of it) was this same new-Covenant established upon promises of mercy, and in the hands Gal. 3. 19] of a *Mediator*, neither of which had that first *Covenant* of works any thing to do with. But it will possibly be said, what need of two *Covenants*? Could not God as well have secured the condition of the

the first *Covenant*, by assisting *Adam* with grace to the performance of it, and perseverance in it, and have spared this *wisdom* from the contrivance of this second one? 'Tis true, he might: but how then would this *wisdom* have so appeared in the reparaire of that vast breach of that first one, or Gods *love* in the sending his Son about it, or his *justice* or *power* in the triumph of them all over the devils malice or advantage by it? his attributes are all seconds one to another, his *mercy* implodies his *power*, his *power* backs his *truth*, his *truth* his *justice*, and they all imploy his *wisdom*, and his *wisdom* orders all of them to his *glory*. But then, it may be said, why might not that first *Covenant* have been spared, and this second one have serv'd turne for both? *Wisdom*, though it can contrive and use them when there is need, yet 'tis seldom put upon supplies or reliefs; they seem to imply some want of foresight: the more skilful the workman, the fewer the chips, and by-blows;

blowes; what other seemes it, then  
(as Solomon speaks) *to send a messenger and cut off his legs*, thus to put a  
Covenant on man (at first) that he  
was not able to keep? True, if that  
disability had been from God, and  
not from man himself; but when  
God gave him that first Covenant,  
the condition of it was the measure  
of mans ability, as well as duty:  
since it is the measure of his duty  
onely, and engagement; yet so, as by  
bidding self-disabled man to do  
what in that Covenant he command-  
ed, he doth not (as Arminians cavil)  
upbraid or mock man, but there-  
by let him see whence he is fallen,  
and whither he must now flie for  
supply, both for performance of  
what that first Covenant required,  
and this accepts of: and that other-  
wise he is no better then under that  
first one still: nor could that maine  
end of Christian wisdom, viz. attone-  
ment or reconciliation have been at-  
tain'd, without a breach first, nor  
that breach without a former Cove-  
nant.

But



- But why then should this *new-covenant* have come in so slowly, and by such gradual approaches and different representations, from the first promise of it in *that seed of the woman to break the serpents head*, to that *fulnesse of time* (the Apostle speaks of) in which it was exhibited? 'Twas fit that the *sunne of righteousness* should have many *day-stars* to usher it in with, and to prepare a way to the worlds both attendance and faith; there was at first *light* created three *daies* before the *Sun*, and 'twas fit that a dawning and twilight should be in the world before the coming in of this *Sun of righteousness*; yet was he in the *verine* and *merit* of that his *everlasting righteousness* (as the Prophet calls it) in all Ages before, not only *ever living* to *make intercession* for his, but a
- Gen. 3.  
Mal. 4. 2  
Heb. 7. 25.  
Rev. 13. 8.
- Lambe slain for them from the foundation of the world.*

We see the *means* (in the general) *conducting* to the attainment of the first part of the *end of Christian Religion*.

*ligion, mans Reconcilement to God, to be full of wisdom, and the Branches of this great mean, the new Covenant will appeare no lesse full and wonderful in it neither : and they are foure, the usual maine parts of every Covenant, or but Conveyance among men, as will appear by looking into any our ordinary Leases or Assignments, viz. 1. The Parties that Covenant. 2. The Consideration paid or secured. 3. The Conditions to be performed ; and 4. The Tenour or Grant in which it runs, the Habendum to be enjoyed by it ; all which we have in that one place of the Apostle to the Hebrews. This is the Covenant that I will make with the house of Israel after those days, saith the Lord, I will put my Lawes into their hearts, and write them in their inward parts, and I will be to them a God, and they should be to me a People. I, and the house of Israel, there are the Parties ; after those dayes, i. e. of Types and shadowes, when the substance of them Christ is come, there's the Consideration ; I will write my Lawes*

Heb. 8. 10

*Laws in their hearts, there's the condition; I will be to them a God, and they to me a people, there's the grant or Habendum: of which in their order.*

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## CHAP. V.

*Of the Covenanting parties in this New Covenant.*

**I**N all Covenants there are at least two parties; and in all reconciliatory ones, there are the offended, and offending party; (a Mediator is not a Mediator of one) The offended party here is God; in him we are to enquire what it is that is more especially offended, and must have satisfaction. There are in God two attributes that are more especially offended, his justice and his holiness; David puts them both together, just in all his ways, holy in all his works. All that is in God is God, there is nothing in him (to speak properly) of

Gal. 3. 20.

Ps. 145. 17

of mixture, composition, or variety; he is a pure, intire act of being wholly in and of himself; we ascribe *attributes* to him onely for our better capacity, and apprehension of what he is, and that by a threefold way of discovery. First, by that of *causality*; whatever we see good in the creature, we look upon him as the cause and fountain of that, and consequently more good then what he so produces, wherein there is at best much of mixture, and allay; so we call him *wise, gracious, blessed*. The second way is by *negation*, or denying whatever argues imperfection in the creature, to be any way in him; so we call him *infinite, immortal, impassible*. The third way is by *transcendency*, attributing to him whatever is excellent in the creature, infinitely heightned beyond any created capacity of enjoyment; so we ascribe to him *life, affections and understanding*, when as all these *attributes* are but himself, and comprehensively but his same *goodnesse*, onely varied to the several  
con-

conditions of the object. This *goodness* of his when it meets with a distressed creature, 'tis call'd his *pity*; when with a needy creature, 'tis called his *bounty*; when with an undeserving creature, 'tis called his *grace*; when with a guilty creature, 'tis called his *justice*; when with a penitent creature his *mercy*; when with a regenerate one, his *holiness*. Now though all that is in God be offended by *sin* (which is the *offence*,) yet more especially these two *attributes*, his *justice* and *holiness*, his equity and purity are more especially offended by it. Gods *mercy* is rather said to be above sinne, his *pity* upon it, his *wisdom* and *power* beyond it, but his *justice* and *holiness* seeme more diametrically, and (as we use to say) point-blank against it; the *face of God* in both of them is said to be *against those that do evil*. These two then, his *justice* and *holiness* are the two *attributes* that are more especially *offended*, and must before *reconciliation*, have satisfaction; all the rest seem rather to contribute

Psal. 34. 16

1 Pet. 3. 12.

tribute towards the satisfaction, then to receive it. *Justice* is either *commutative* or *distributive*; *commutative* justice consists in the right proportion held between giving and taking; this the infinite self sufficiency of God is not capable of; *Rom. 11*  
*Who hath given to the Lord, and it shall be recompensed to him again? and, Can a man be profitable to God? (says Eliphas to Job.) Lord, (sayes David) Job 22.2*  
*my goodnesse extends not unto thee. Psal. 136.2*

*Distributive* justice consists in giving every one his due; this God ownes and challenges, *Shall not he Pro. 24. 12*  
*that pondereth the heart, render every one according to his works? Shall not the Judge of all the earth do right? (sayes Abraham in the behalf of So-*  
*dom.) This justice of God is that Gen. 18. 25*  
*whereby (I dare not say) he is bound, because that may imply a coercive power, and that in the hand of a superiour: but whereby (I may boldly say) he cannot but punish sinne wherever he findes it under the guilt of it. The Apostle sayes, God Tit. 2. 13*  
*who cannot lie, and who cannot deny him-*

himself and his justice 'tis himself, yet is it not to be denied but that God by that infinite and absolute sovereignty of his over all his creatures, could have pardoned all their sinnes without any thing of satisfaction; but he hath entred into a Covenant, and by that, the wages of sin is death, so that his justice now is that attribute of his, whereby to make good his own word he cannot but give sin its due, which while the guilt of it remaines (which binds it over to what is its due or wages) is death and vengeance, and that from the hand of God, to whom the issues of death and vengeance belong; this justice of God therefore must before reconciliation between him and man, some way have satisfaction.

Plal 94. 1

The other Attribute of God that must have before reconciliation some way satisfaction (if not of compensation, yet of conformity) 'tis his Holinesse: As Gods Justice cannot but punish sin where ever it finds it under the guilt which binds it over to punishment as its due, so  
Gods

Gods Holinesse or purity cannot but  
 hate sin wherever it finds it, especi-  
 ally in the usurpation of a power in Hab. 1. 13  
 that throne of his, the Heart of man:  
 his eyes are purer then to behold ini-  
 quity (at least there) without en-  
 mity; if I regard iniquity (sayes Da-  
 vid) the Lord will not hear my prayer. Ps. 66. 18.  
 God will not (so) take the wicked by  
 the hands, he will not (so) strike  
 hands with hell, or make a Covenant Isa. 28. 15.  
 with death. A heart that turneth  
 away to sin, is a root of bitterness that  
 bringeth forth gall & wormwood, such  
 as God cannot but loath and hate,  
 and his jealousy is sure to smoeke a-  
 gainst the man that walkes after the Deut. 20.  
15.  
 imagination of such a heart (as he  
 speakes) in the next verse of that  
 text. God promises to strike a Co-  
 venant with his, and to be their God  
 and they his people, upon no other  
 termes then the giving them a new Eze. 11. 19  
 heart, taking out the stone, and writ- 36, 26, 27  
 ting his Law upon them, and putting  
 his holy Spirit into them. God with  
 the true Mother, will not divide, he  
 wil not, cannot be a sharer, an intimate  
 with



with sin in the same heart; *Though the iniquity of my becles, (saies David) compassse me about, yet why should I fear? The Serpent may bite a man there, and yet the seed of the woman may she while bruisse his head in the heart; Failings and infirmities in the steps of our feet will hardly be avoided, but if any settle in the purposes of the heart, God will not close with it in Covenant; there can be no unity of the spirit in such a bond of peace; Who can understand his errors? (saies David) yet keep back thy servant from presumptuous sins, that they get not the dominion over me, so shall I be upright.* Gods attributes are all analogall and correspondent, he will not leave to be just and holy that he may be merciful; his mercy and Covenant, his mercy and truth, his mercy and faithfulnessse go hand in hand foure several times together in one Psalm.

Exod. 25. The Mercy-seat and the Ark of the covenant made one and the same throne of Gods presence.

The other party to be reconciled in this Covenant, 'tis the offending party  
man,

man, in whose offence, Sin, we are to take notice of two powers that do provoke these two Attributes, Gods justice and holinesse, which without the removall of these two powers cannot be satisfied, and they are the guilt and reigne of sin, the condemning and the commanding power of it. The damnation and dominion of it. The Apostle puts them both together, *the Law of sin and of death*, Rom. 8. 2. which we must be free'd from, by *the Law of the spirit of life in Christ Jesus*, before there be no condemnation (as he speakes) belonging to us; the law of sin, there's the commanding power; the law of death, there's the condemning power; the reigne and guilt of sin, which must be in this Covenant removed from provoking those two Attributes of God; the guilt from provoking his justice, the reigne from provoking his holinesse, before a Reconciliation be wrought.

Guilt, a forensicall and judiciary word, and impliestwo things, the offenders desert of punishment, and the Judges authority to inflict it; He  
that

Gen. 9. 6 *that sheds mans blood, deserves to have his blood shed by man, but not by any man that pleases; he must be some way warranted thereto. Here then is the guilt every way full. He that rebels against his Maker is an offender capitally guilty. And as there is no question about the warrant to take the due vengeance of such an offence, by such a hand: so from the offenders owne mouth his sentence proceeds; for he himselfe covenanted, that in the same day he offended he should die the death: Nor was it*

Gen. 3. 1

*ie. capable of death*

a rash Covenant on either side, or without sufficient consideration; for had he not offended, though mortal, he should have liv'd for ever. *Guilt is a bond obligatory between the debt of sin and penalty of death, which still remaines in force, untill the debt be discharged. There is a Phrase in Scripture, that a mans sin will be sure to find him out. Guilt is sins Blood-bound that never gives over running on the foot of the sinner, till he be found out (as Abab and Babylon were;) it makes good that*

Num. 3. 2.

13.  
1 King. 11

20

Jer. 50. 24

that dreame of *Hecuba* that she  
bred a firebrand in her womb,  
when big of *Paris* guilt bears and  
breeds and alwayes travels of a  
firebrand of vengeance until it be  
delivered.

The second power of sin is, that  
of its *Reigne* and *Command*, and  
*Reigne* is a legal judiciary word as  
well as *guilt*, the *Law of sin* (as the  
Apostle calls it;) and it implies also  
two things, a *Government* or *Domini-  
on*, and a *Subjection* or *obedience*  
given to it: *Let not sin reigne in* Rom. 6.12.  
*your mortal bodies* (saies the Apo-  
stle) *that you should obey it in the lusts*  
*thereof*, which he there also ex-  
pounds by a willing *yeelding up our*  
*members as weapons of unrighteous-*  
*nesse to it*. 'Tis not every power  
of sin, though prevailing, not a  
rage of it, no not a *Conquest* that  
makes up a *Reigne* of sin; a Soul-  
dier may be conquered and yet true  
to his General still, unlesse he give  
up his members as well as weapons  
to employ them willingly against  
him on the enemies side; unlesse

D

sin

*sinne be our Centurion, and when*  
*it bids go, we go; come, and we come;*  
*do this, and we do it; it amounts not to*  
*a Rule or reigne. Regulus a Roman*  
*Captaine, when taken prisoner by*  
*the Carthaginians, and sent by them*  
*with others in an Embassy to the*  
*Romans, was on the Roman side*  
*still, his body was in Carthaginian*  
*hands, his heart was Roman, to*  
*and in his death, the heart where*  
*the will and resolution lie, is the*  
*Throne of this Reigne; if sinne rule*  
*there, Gods holynesse will not, can*  
*not share with it; this Throne a-*  
*bove all others, brooks no Rivals,*  
*Gods Justice and Holynesse can ne-*  
*ver be reconciled until these two*  
*powers of sin, the Guile and Reigne*  
*of it be removed, which can no o-*  
*ther way be done, but by the next*  
*branch of this New Covenant, the*  
*Consideration paid, which is the*  
*next that followes.*

CHAP.

## CHAP. VI.

*Of the consideration in the New Covenant.*

**A** *Covenant*, (especially if *reconciliatory*) ought always to be a transaction of justice and equity, as well as of peace and friendship; and so implies a mutual satisfaction or compensation, and consequently a *consideration* for expiation of the offence; and to this *consideration* two things are required, *sufficiency*, and *suitableness*, which could not (to make out the expiation of the offence) here, be any where found, but in such a one as is both *God* and *Man*; *Gods justice* required a *man* to make the satisfaction *suitable*, because 'twas man had offended; and mans *sin* required a *God* to make it *sufficient*, because 'twas *God* was offended. He must be *man* that he might *suffer*, and *God* that he might *satisfy*; *man* that he might satisfy the

Rom. 5. 12

equity of justice, and God that he might satisfie the infiniteness of it; and both in one person, because the offence was personal, it came into the world by one (as the Apostle speaks) and therefore the satisfaction must be so too (as he there argues at large.)

Nor is there lesse wisdom or reason in the designation of this one person then in the union of those two natures, of God and man in this one person: had it been any other then the second person in the Godhead, how would it have perplex'd and disturb'd the distinction, order, and relations, among those sacred persons of the Godhead? had it been the Father that had been design'd to it, the Father had been a Sonne and Father both, a Son and Father to himselfe, and the Son a Father to the Father: had it been the holy Ghost, there had been two Sons in the Trinity, and he had proceeded from himselfe; the middle person was every way fittest to mediate, the Son fittest to be sent by the Father, and

and to send in his stead the holy Ghost proceeding from the Father and himself, when he was to returne to the Father who sent him. Nor had Gods love to man so much manifested it self neither, had not the Father given the Son of his be-  
 some to bring man thither. And 'twas the wisdom of that love to restore man by the same eternal word, whereby he was first made, the soule of the voice is the word signifying by it, and the word made *Joh. 1. 12.* flesh, and as it were cloth it self with a kind of voice, manifesting it to the world. 'Twas but reason and wisdom it self, that he who is wisdom it self and is the treasury of it, should expiate the sin against wisdom, and make up the breach that mans ambition of being wise as God, had made; who so fit to make man wise, wise indeed for eternity, as the eternal word it self? who so fit to repaire the image of God in man, as he, who is the express image of the Father? who to re-  
 deem the inheritance, as is the Heir? *Heb. 1. 3.*



Prov. 12. 2

who to obey, supplicate and intercede with the *Father*, as is the *Sonne*, whom doth *humility* better become then a *Son*, *love* then a *Father*? and what doth better heighten the lustre and beauty of *wisdom*, then this shadowing of *humility*? *With the lowly there is wisdom* (sayes his type in wisdom, *Solomon*.)

*Wisdom* is the harmony of concurrence in the means to their end. Now *harmony* is made up of unions and divisions, and they are here both of things admirable. A union of God and man in one person, a God of blessedness, and a man of sorrows, infancy and eternity in one, immortality and death, life it self and yet die, holiness it self and yet made sin, without sin and yet made a curse, his presence making heaven, and yet unworthy to live on earth, the Law-maker made under the Law, incomprehensiveness comprehended; bearing up all things, and yet borne of a woman, and she a Virgin, and yet a Mother; his death a crucified triumph, his grave a conquered Throne,

Throne, a captivity leading captivity it self captive. So on the other side, the divisions here are no lesse admirable: here we have in him the guilt of sinne without the pain, the curse of it without the compensation, an assumption of the nature but not the person of man, a commutation of persons but not of natures, life lost and yet purchased, and purchased by the losse; sin condemned, and the sinner justified; death yielded to, and yet conquered; the Law as a Covenant to them, to whom it remaines still a Rule.

The consideration then in this New Covenant, tis no other then the Lord Christ, and in him (to follow the phrase of Scripture) more especially his blood and death; not that his active obedience is excluded neither, for Christ is the end of the Law for righteousness, and the end of the Law is rather obedience then punishment, and that righteousness is rather in doing then suffering the will of God, that whereby

Rom. 4

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(as

(as 'tis there described) *The man that doth these things shall live by them*: but because that obedience to the death, even the death of the Crosse, is that which sets the Scale and firmum est upon all the rest (as the usual Phrases of redemption by his blood, saith in his blood, justified by his blood, the blood of the Covenant, and the like imply) therefore is it, most what called his blood and death. Now in this obedience of the Lord Christ to blood and death there is a two Powers in sin (the offence) and those two Attributes in God before mentioned; a faculty of price and a faculty of power, of value and of vertue, a purchasing & a purifying faculty. The price or value, or purchasing faculty of his blood or death, that takes away the condemning power, or guilt of sin, and so Gods justice is satisfied; The power, or vertue, or purifying faculty of this blood, that takes away the commanding power, or reign of sin, and so Gods holiness is appeased. The Apostle puts both these

Phil. 2. 8.

Eph. 1. 7.

Col. 1. 14.

Rom. 3. 25

5. 16.

Eph. 2. 13.

Heb 13. 20

these faculties of his death together, *Who gave himself for us, that he might Tit. 2. 14* redeem us from iniquity (there's the price and value of his death,) and purify us to himself a peculiar people, zealous of good works, (there's the power and virtue of it;) and again, *You hath he quickned with him, Col. 2. 13* forgiving you all your trespasses; these two, the quickening and the quickening powers of his death go still together; *Without blood there's no remission, and that blood purges too our Heb. 9. 14* consciences from dead works to serve the living God.

There are two things wherein wisdom in the choice and management of means to any end more especially appears, and they are *sufficiency* and *efficacy*; he that goes about to help a man out of the mire (if not able) sinks him, by his tampering with him the deeper in: and on the other side, the Physick (though sufficiently strong) if it work not, doth but kill the sooner. Here in this consideration of the New Covenant, there are both *sufficiency* of

John 6.

value, and efficacy of *virtue*; here's the way, the truth, and the life; the way, and the truth to guide in that way; and the life to quicken the soul in it too: the way in his Priesthood, the truth in his Prophecy; and the life in his Kingdom: in the sufficiency and efficacy of these his three offices were all those his foregoing Types concentrated and compleated; and 'tis worth the observation to take notice how emulous his counterfeit (*Antichrist*) is in the usurpation of all these his three offices, and that not without (as some have called them) his Types too, in the invasion of all the three offices: Wo unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These three are the Types of *Antichrists* invasion of Christ's three offices: Cain was a usurper of Kingdom, in wresting the sword out of the true Magistrates hand (who then was *Adam*) to slay his brother with; Balaam of prophecy to curse Is-

Judg. 11.

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*rael* with ; *Core* of the *Priesthood*, Heb. 1-4  
 out of the hand of *Aaron*, the called  
*thereunto* of *God*. We talk much  
 of *Antichrist*, and are apt to say of  
 him as those did of *Christ* himself,  
*Lo here*, and *lo there* ; but the  
*Apostle* in that text gives him  
 his right *Character*, whoever  
 he be that invades these offices  
 of *Christ*, not rightly derived  
 from him, and especially under  
 pretence of religion, he is an  
*Antichrist* and usurper. But to  
 returne where we left ; there  
 are two things that make out this  
*sufficiency* and *efficacy* required in  
 this *Consideration* of the *New Cove-*  
*nant*, and they are *union* and *uncti-*  
*on* ; his *union* with the *God-head*  
 cannot fall short of *sufficiency* ; and  
 his *unction* with the *Spirit* cannot  
 faile of *efficacy* : by the one he  
 pays the debt, discharges from the  
 arrest, releases us out of prison ;  
 by the other he puts a new  
 stock into our hands to trade  
 with for heaven, supplies us  
 with a constant revenue there-  
 unto

unto : He was therefore anoint-  
 ed above his followers, and for  
 them, received gifts for men, was  
 made head over all things to his  
 Church; he told his Apostle that his  
 grace was sufficient for him, and ef-  
 fectual in him too; and not onely in  
 him, but effectual too in the measure  
 of every part, and to that purpose  
 was this Covenant, as new as it is,  
 struck with him for them in the pro-  
 mise of eternall life (as the Apostle  
 speakes) before the world began. Nor  
 will the means of applying this consi-  
 deration fall short of any of the rest in  
 wonder or wisdom; and they are  
 Faith and a Principle of grace put in-  
 to the heart, which are the next  
 branches of this New Covenant, and  
 next to follow.

## C P A P. VII.

*Of the conditions of this New Covenant, Faith and a principle of Grace put into the heart.*

There is some strife about the right stile of these two, in the place and service of them here in the *New Covenant*; some allow them to be called *instruments*, others think that too much, and say that an *instrument* is that whereby the *Efficient* acts, and so 'twere God that by *Faith* should believe, and that an *instrument* being, though but a secondary cause, yet contributive of somewhat to the work, 'tis more then comes to *Faiths* share in it. But not to enter into debates, which are here purposely declined, for quietnesse sake let them go under the name of *conditions*, which word, if it seemes any way to abate of the freenesse of *Grace* in this *Covenant*, or to give

us



Heb. 8.1

us too much of activity towards it, it must be considered that they are of Gods working in us, and not our own, and that they are not any way preparatory to it, but only subservient; however, Inseparable effects they cannot be deny'd to be, and that will serve turne. And as such the *Apostle* puts them both together, *A New Covenant will I make with the House of Israel; After those dayes, saith the Lord, I will put my Lawes into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people; Now among those Lawes to be thus put into and written in the heart, we are not to exclude the Law of faith* (as he calls it elsewhere.)

Rom. 3.27

We have these two sorts of *Lawes*, of *faith*, and a *Principle of grace put into the heart* (I call it a *Principle of grace*, as suiting better with this phrase of *putting into*) we have them (I say) (as the former couples in each branch of this Covenant) often thus by the *Apostle* put together.

together, as a pure heart, and faith unfeigned; and an assurance of faith, and conscience sprinkled from dead works. Nor do these two any way lesse fit the turne they serve for in this Covenant then any of the former couples: Faith laies hold of the value and price of Christs death (the consideration,) and takes away the guilt of sin, which taken away, Gods Justice is satisfied. This principle of grace put into the heart, takes in the vertue and power of his death, which takes away the reign of sin, which taken away, Gods Holinesse is reconciled to us; and this will more fully appeare, if we further yet consider the most proper and genuine effects of these two conditions; the effect of faith is to justify, so that now that offended Attribute of Gods Justice hath no more quarrel with us; Being justified by faith, we have (as the Apostle speaks) peace with God, and are thus justified too by the same justice, by faith made ours, of the same God that was offended, so that we may  
 now

Rom. 5.1

now implead that very same justice and say ( with the Apostle ) having  
 1 Joh. 1. 9. an Advocate with the Father, he is  
 righteous and just to forgive us our  
 sins, and cleanse us from all unright-  
 eousness. And so again the proper  
 effect of this principle of grace 'tis to  
 sanctifie (that is) make holy; so that  
 by this too, made holy as he is holy  
 ( in way of conformity, though not  
 equality) that offended attribute of his  
 holiness too, is not onely reconciled,  
 but we may implead that as well as  
 th'other, ( the proper office of which  
 being to distinguish between the holy  
 and prophane; ) It was Davids com-  
 fort on his death-bed that the Cove-  
 nant God had made with him 'twas as  
 Eze. 44. 23. an everlasting, so an ordered Cove-  
 Sam. 23. nant in all things ( as he speaks; )  
 5. and so we see this is in all the bran-  
 ches of it thus suiting and fitting  
 each other. I do not here intend a-  
 ny discourse of the Doctrine of Faith  
 or Grace, or of these their proper ef-  
 fects, Justification, and Sanctification,  
 I onely observe the excellency of  
 that Wisdom: that hath thus mutu-  
 ally

ally suited them to the service they here stand in, as branches of this great meane (the Covenant of grace) for the attainment of that first great end of Christian Religion, Reconciliation or Attonement with God. And first, how fitly Faith (by applying the value of Christs death, and thereby taking away the guilt of sin to the satisfaction of Gods Justice) serves to justify us, and so through the intervention of that value applied, and guilt removed, to bring us about to close with Gods justice, the first of those two Attributes of his offended. And again, how as fitly this Principle of grace put into the heart (by applying the virtue of Christs death, and thereby taking away the reigne, to the appeasing of Gods Holinesse (the other of his attributes) serves to sanctifie us, and so through the like intervention of that virtue applied and reigne removed, to bring us about to close with that his Holinesse, the other of the offended attributes? And how these Branches of this new

Exod. 25

new *Covenants* do all severally link and joynt and morresse one into another, to the holding of the whole frame together? And have, like the *curtains* of the *Tabernacle*, each of them *loops* and *laces* whereby they take hold of one another? How like the *polished corners* of the *Temple*, both *walls* meet in each? How these *Cherubims* that cover the *mercy-seat*, and *Ark* of the *Covenant* in the *Christian heart*, do look with their *faces* one to another, and with their *wings* touch one another, (as in the *Jewish Tabernacle*;) and how conveniently *God dwells* (there) *between* them? How compleatly this our great *Mediator* of the *Covenant* doth (as is usuall with other *Mediators* in temporall differences among us) give something to either party? His *merit* to his *Father* for us, his *Spirit* from his *Father* to us? How (as other *Mediators* use to do in negotiating such differences by intercourse between the parties) he did in his *Incarnation* come from his

his Father to us, to acquaint us how farre he had prevailed with him; in his *Ascension* went from us to his Father to plead with him what he hath done for us? How (as is usual in other *Mediators* chosen) he hath a common intrest in both parties, *God* and *Man*? How (as formerly) the sacrifice is cloven in *Jer. 32.18* two, and both parties passe and meet between them? How here (as was figured to *Abraham*) the *Sun* of righteousness ~~going down in day~~ death, the fire of *Gods Love* passes *Gen. 15.12* (in token of acceptance,) between the pieces of the sacrifice? How by these double sides of this *Jacobs Ladder* tyed together by these successive steps or rundles, an intercourse or passage is made between heaven and earth? How admirably by the conduct of this divine wisdom those two great ends of *Christian Religion* are attained, *Reconciliation* and *Communion*? In *Justification*, the efficient is *God*, the matter *Christs righteousness*, the forme *imputation*, but the end 'tis  
Reconci-

*Reconciliation* : in *Sanctification* the *Efficient* is still *God*, the *Matter* *Grace*, the forme *infusion* or *putting into*, but the *end* *communion*. So that all the *branches* of the *Covenant*, *Parties*, *Consideration*, *Conditions* and *Effects* p<sup>ro</sup>ceed (in a *joynt* *consent*) *hand* from one another no other then these two great *designs* or *ends* of *Christian Religion*, *Man's Reconciliation to God*, and his *Communion with him*. *God's* being our *God*, and we his *people*, which is the *Grant*, or *tenour* in which this *Covenant* runs, the *Habendum* (or *To have and hold* of it) which is the last *branch* forementioned of this *Covenant*, and next follows.

## CHAP. VIII.

*Of the Graunt or Tenour in which  
it runs, the Habendum in this  
New Covenant.*

**T**HIS we have in that to the He-  
brewes taken out of *Jeremy*,  
and expressed by a mutual transa-  
ction or conveyance between God  
and his people, *I will be their God,*  
*and they shall be my people.* To Heb. 8. 10.  
speak of this in its fulnesse or ex-  
tent, would take up many vo-  
lumes; I shall observe nothing in it  
but its fitnessse for the use, it here hath,  
as a branch in this Covenant, and the  
excellency of that *Wisdom* that so or-  
ders it.

*Christ* speaking of his people, says,  
*My Vineyard which is mine, is al-* Cant. 8. 12.  
*ways before me; his propriety in them*  
*is such, that one single mine will*  
*not serve to expresse it, as if he*  
*relished a sweetnesse in this word*

*mine,*



mine, he seemes to roll it under his tongue (as the Phrase in Job is) and to hold it within his mouth, as if loth to part with the relish and taste of it.

Job 20. 12

13.

A fourefold Title of propriety Christ hath to his people, each seconding, and re-enforcing another. The

first is that of donation or gift in their election, a title not only time out of mind, before time it selfe was,

Psal. 2. 8

Ask of me (sayes the Father to him) and I shall give thee the heathen for thine inheritance, and the utmost parts of the earth for thy possession; and he takes (as it were) a Livery and seisin upon this deed of gift, Thine they were, and thou gav'st them me.

Joh. 17. 6.

Act. 20. 28

The second title is that of Redemption and purchase when we had forfeited our title to him, yet he would not give up his in us; when we had made a Mortgage of our selves, nay, sold our selves outright under sinne, he redeemed us,

Rom. 7. 14.

Luk. 1. 68.

Gal. 3. 13.

Act. 20. 28

Rev. 1. 9.

visited and redeemed his people, redeemed them from sin, redeem'd them to God, and purchased them with his

own blood and left any way of this

14

this title of Redemption should be left out, he takes in all the four ways of this title too; the first by Price or Ransom, *Ye are bought with a price.* The second by exchange, he was made a curse for us, that we might be made the righteousness of God in him. Heb. 2. 15. The third way by rescue, he delivered them that were subject to bondage. The fourth way by Manumission, we are Christs freemen. 1 Cor. 7. 12.

The third title Christ hath to us, it is that of conquest and possession; for we were not only sold under sin, but under the Arrest too, nay, already in prison, shut up (as the Apostle speaks) under the Law, in the hands of our enemies. Though God to whom we were debtors was satisfied by that title of redemption, yet the Devil that had no other title to us, but as Gods Gaoler, would not part with us without this third title by conquest; the strong man would not part with his possession of us, untill that stronger man in the parable had despoiled him, and all those

Col. 2. 15. *these principalities and powers* (with him) that had hold of us. The fourth and last Title is that of *Covenant or contract*, the *Covenant* that he swore to Abraham that he would give us, that we being delivered out of the hands of our enemies, should serve him in righteousness and true holiness before him all the days of our lives.

Luk. 1. 73.  
74.

Now all these titles as they thus second, and make good one another, so they suit and depend one on another as all of a piece. Who so fit to have a title of *Donation* or gift as the Son from the Father? Who so fit to make himselfe a new title by *Redemption* as he whose the originall title of inheritance was, the *God* the next of kin? who so fit to take possession by conquest of what he had purchas'd as he that had pay'd the price, and was notwithstanding endeavoured to be kept out by intrusion? The Apostle calls it therefore *the purchased possession*. And lastly, who so fit to make us his by Covenant or contract

Eph. 1. 14.

as he that hath gotten us by conquest? All Covenants (at least of service) arose (they say) at first hence, even from a *contract* upon a conquest; the conquered in warre when now in the power of the victor, crying out, *Serva, & serviam*, Save me, and I will serve thee.

Nor had he only this manifold title of *propriety* to these his people, but of *propinquity* too, and that a fourfold Title of this sort too; one *natural*, he was *flesh of our flesh, bone of our bone*; the second a *civil* one, *One is your Master*; and, *I have betrothed you to one husband* (sayes the Apostle;) and, *I will betroth thee to me in faithfulness* (sayes he himselfe;) the third a *Spiritual* one, *He that is joyned to the Lord, is one spirit*. The last a *Mystical* one, the fellowship of the mystery which from the beginning of the world hath been hid in him (as the Apostle calls it.)

Mat. 23. 8.

2 Cor. 11. 2.

Hos. 2. 20.

1 Cor. 6.

17.

Eph. 3. 9.

And as we are all these wayes his, so he is no fewer wayes ours, for all the wayes are mutual and

E reflexive

reflexive (as all relations are) He is our *Rock*, and that in all the three capacities thereof, our *foundation*, *fountain*, *fortresse*; and our *Tower* too (sayes *David*;) a *rocke* is a natural defence, a *Tower* is an artificial and designed one, he is both; 'tis naturall to him to be so, as our *Creator*; and he is designed to it, as our *Redeemer*. He is our *Treasure*, *Triumph*, *Price*, *Portion*. I must confesse I have often marvayld

Psal. 2. 8. why ordinarily in Scripture the  
 28. 9. *Lord* is call'd our *Portion*, and we  
 33. 12. his *Inheritance*? Whereas the word  
 Isa. 19. 5. (*Inheritance*) seemes better to fit  
 47. 6. him, the *everlasting rock of ages*;  
 Jer. 10. 16 and could never finde any reason  
 of it unlesse it be to assure us that  
 he (as a *portion*) is as entirely  
 and fully every ones who are his, as  
 if he were only theirs, and severally  
 without division: and that  
 such are his in every succession of ages  
 as an *Inheritance*, both tenderly  
 and everlastingly his and the same to  
 him.

In that great inventory of a *Christian*

*istian* taken by the Apostle, we have  
 the *summe* of this *portion* cast up;  
 and it amounts to no lesse then *All*,  
*All is yours, ye are Christ's, and Christ* 1 Cor. 3. 23  
*is Gods*, and therein the *title*, as hath  
 been seen, the *firmest*, the *fullest* that  
 ever was, (*All yours*;) the *term* 'tis  
 for *life* and *death* too, (as 'tis there  
 held forth,) the *possession* and *rever-*  
*sion* both, *things present*, and *things*  
*to come*; and the *tenure* too, the *su-*  
*rest*, the *highest* that can be, 'tis  
 that in *capite*; for better assurance  
 entailed on the *Crown*, (*ye are*  
*Christ's, and Christ Gods*.) And in  
 this *tenure* which we have in *Christ*,  
 as *all is ours* by the best security, so  
 to the greatest advantage too, better  
 a great deal then if *All* were in our  
 own hands. In him we have then  
 first more *refinedly*, taken off the  
 dregs of cares and sorrowes, *The bles-* Pro. 10. 12  
*sing of the Lord makes rich, and he ad-*  
*deth no sorrow with it.* Secondly, yet  
 more *really* too, He (in the Parable) Luk. 8. 18,  
 that had the *talent* from, and not in  
*Christ*, did but seem to have it; from  
 him that hath not, shall be taken away

- that which he seemeth to have (sayes he himself;) wilt thou set thine eyes on that which is not? (sayes Solomon) of wealth not had in him. Thirdly, more serviceably, all things whatsoever wee have in him work together for our good, otherwise Riches (sayes Solomon) are kept for the owners thereof to their hurt, so they may work, but 'tis (as the Prophet speaks) in the fire; and God will blow upon them (as he speaks else-where) by the fire of his wrath and with the blasting of the breath of his displeasure.
- Fourthly, more safely, in Christ those scratching, peircing, choaking thornes of riches are broken off.
- Fifthly, and lastly, more satisfying; He that hath the fear of the Lord shall abide satisfied, (sayes Solomon;) yea, though it be but with a dinner of herbes, (as he speaks else-where).
- In a word, this transaction, or making over by mutual conveyance of each to other by the Lord and his people, is such, that there is nothing of theirs that they are not at liberty to bear, but he makes it his, our sins, *sus.*

Rom. 8. 32.

Eccl. 5. 13.

Hab. 2. 13.

Hag. 1. 9.

Ez. 12. 31.

1 Tim. 6.

Pro. 19. 23.

Pro. 15. 17.

sufferings, wants, wrongs, weaknesses; even our curse it self he makes his; nor is there any thing in his that they are able to enjoy, but he makes it theirs too, his Merit, his Spirit, his Joy, his Glory, his Kingdom, his very Father himself theirs, *I ascend to my Father and your Father.* These are the branches of this Covenant, and the fruit they bear doth no lesse commend both the goodnesse of the root, and wisdom of the Planter, then the branches themselves; and they are more especially of four sorts. The resolution of Doubts, the discovery of Deceits, the supply of Defects, and the confutation of Errors, all wrought by this New Covenant, wherein the excellency of the wisdom that contrived it will no lesse appear, and they next follow.

Joh. 20 17.

E 3

CHAP.



## CHAP. IX.

*Of the first Office or Fruit of  
these Branches of the New  
Covenant, the Resolu-  
tion of Doubts.*

There are foure things, about which *Wisdom* is more especially and usefully conversant, *Doubts*, *Defects*, *Deceits*, and *Errours*; the resolution of *Doubts*, the supply of *Defects*, the discovery of *Deceits*, and confutation of *Errours*. First, of the resolution of *Doubts* by the *Wisdom* of this *Covenant*. *Doubts* are the clouds in the soules skie, intercepting the light, and much what the heat too of those healing beams in the wings of the Sunne of righteousness; and as ignorance is the vapour that breeds them, so *Discourse* is the winde that drives and rolles them, & many times multiplies them in the motion; there is no creature that is not both mixt  
and

Mal. 4. 2.

and discursive, that is lyable to doubting. Beasts that have not discourse are below, Angels that have no mixture above it; 'tis a kinde of wandring false fire, that makes only poor benighted man apt to lose his way; it was fit therefore that that *Wisdom* whereby man is to finde it out again, should not be wanting in this *office*, the Resolution of *Doubts*.

Now *Doubts* most what arise from foure heads, *Disproportion* and *Dispropriety* in the *Efficients* by which, *Incapacity* and *Inconsistency* in the subject on which the thing doubted of is to be brought about, all which this Doctrine of the *New Covenant* rightly understood, will sufficiently clear up.

1. For such as arise from the disproportion between the parties that are to be reconciled: If any poor doubting soul cry out in the sense of this *disproportion* (with *Job*) in that irrecollection and bitterness of his spirit to God, we must come together in judgement, nor is there

Joh. 9. 32.

33.

E 4

any

any *Days-man* betwixt us that can lay his hands upon us both ; this doctrine of the *Covenant* makes answer, yes, here's a *Days-man* that can do it, as far as we were asunder ; a *Mediator* of it, whose hands can reach both parties ; the hand of his merit, the value of his death, that he layes hold upon his *Father* with ; the other hand, that of his *Spirit*, the vertue of his death, that he layes hold upon us with ; and by these two hands, laid upon us both, he brings us together into this *Covenant* ; these hands are both of them equally infinite ; and what is infinite, is neither includible by greatnesse, nor excludible by littlenesse ; infinitenesse so takes in the greatest, that it leaves not out the least.

2. But 'twill be replied (may be) if *disproportion* do not, *disproportion* is yet like to hinder this office of the *Days-man* : be his merit, and *Spirit* both, never so infinite, how comes either to be ours ? The *Grant* or *tenor* in which the *Covenant* runs, makes answer hereto ; He him-

himself is ours, and so all his, ours; Col. 1.19.  
*It pleased God that in him should all* John 1.16  
*fulnesse dwell, and that of that his ful-*  
*nesse we all should receive;* 'twas for  
 us that he himself received this ful-  
 nesse, we have all this under his own  
 Word, nay, this fulnesse 'tis so his,  
 that the *Apostle* seemes to make it  
 his especially in being our, calling his  
 Church (for whom he received it)  
 the fulnesse of him that filleth all in  
 all. But it may be replied, doth Eph. 1.22.  
 not the Scripture say, that the same  
 soul that sins shall die? what the righte- Ez. 18.20.  
 onnesse of the righteous shall be on  
 him, and the wickednesse of the wick-  
 ed on him? Sins at least of a-  
 ction are personal, and so by ta-  
 king our nature, Christ may by suf-  
 fering in it expiate the sins of our  
 nature; but what then will become  
 the while of the sins of our persons?  
 the *Wisdom* of this Covenant here  
 makes answer too; and that not  
 only in point of truth, and evidence  
 in Scripture, that so it is, but that  
 in point of reason, and equity it  
 may, and ought to be so? Thus, the  
 E 3 ground

ground of imputation is union, and this union between Christ and those that are in him, though this sameness be not *numerically* (as Familists dream) *personal*, yet is it, (what is enough and most proper in a legal transaction, as our *Justification* is) *legally personal*, therefore are they called *Christ*, and *be* them: that is, his person, and not only his humane nature with whom this *Covenant* was originally made, (as the Apostle speaks,) and in *him* with *them* stands in full legall force for them and in their stead, and this is so done, and legally may so be, by a joint consent of all three persons concerned, a joynt concurrence of consent in all three, is all that is requisite to make this imputation legal: 1. The *Ordination* of the Judge. 2. The *Submission* of the Surety. 3. The *Resignation* of the Offender. Nor is this a way now found out as a subservient shift to palliate any illegality in this transaction or mutuall imputation of *righteousness* and *sin*: but even at the first striking

king the *Covenant* between them from all eternity ; for even then Christ covenanted and undertook as well for our acceptance, and resignation, as for that his own submission ; I have given them (saith he) the words which thou gavest me, and Joh. 17. 8. they have received them. But in that one place of them both in the *Psalmes*, and *Epistle to the Hebrewes* we have all three, A body hast thou prepared me, there's the *Judges Ordination*. Then said I, Lo, I come to do thy will, O God there's the *Surety's submission*. By the which will we are sanctified through the offering of the body of *Jesus Christ* once for all ; we were then offered in him, and an offering implies a resignation of what is offered, and 'twas by the same that it stands and is accepted of for us.

3. And for the other two grounds of *Doubts*, *Incapacity*, and *Inconsistency*, this *Wisdom* resolves all doubts from them too. If the doubting soul should say, What if this work of *reconciliation* be never  
so

so possible : and proper (too) for the Mediatour to work, yet, I am so incapable of the conditions and way of it, that (so infinitely greater then ordinary is my both sinfulness and defectiveness) that I am no way likely to be taken into it? It answers, And doth not this Covenant hold forth a more infinitely great satisfaction? the guilt of sin can be infinitely great in demerit, but from the object 'tis done against Gods justice; but the consideration here is infinitely great in merits of its self, so that (as hath been seen already) that same infinite justice may be boldly impleaded against that infinite guilt: whatever thy sins be, how came they to be thine? they all entered into the world, (sayes Rom. 5. the Apostle) by one man, and he but of the earth earthly; and therefore he concludes, and that by a much more, that through this second man, who is the Lord from heaven, grace shall superabound sins abounding: What makes them sins, and to abound? the Apostle answers to both

both, the *Law*; but the satisfaction here is made by the *Law-maker* himself, and so must needs be greater then that *guilt* made by it; as *he that buildeth the house hath more honour then the house.* Why else had he his name *Iesus* by the message of an *Angel*, but because *he was to save his people from their sins*? and if that indefinite (*sins*) will not reach, that universal (*The blood of Iesus Christ cleanseth from all sin*) will; nor if it be said, that beside the infiniteness, greatness and number of them, they are such *sins* as have been long, (may be) many yeares continued in: even to this the Apostle out of this *Covenant* opposes the perfection of this *once for all offered sacrifice*, and God himself tells us, *Though our sins be as red as scarlet,* (that hath its name from often dipping,) yet this sacrifice will make them *as white as snow*; long continuance in sin may cost more of sorrow, but no more of satisfaction; it may make the cure lesse easie, but not lesse sure; *Come unto*

Heb. 3.

1 Joh. 1. 7.

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me (sayes he himself) *all that are heavy-laden.* The heaviness of the load, as it should make us more willing to come, so it makes us ne're a whit the lesse welcome. 'Tis not Gods *impatience* at the greatness of the sin, but the sinners *impenitence* under the *guilt* of it, that makes it *inexpiable*; and even that *impenitence* as well as *guilt*, doth this *Covenant* make promise to take away, *I will take the stone out of your hearts, that stone of impenitence, and write my lawes in them;* 'tis an absolute promise, and tyed to no condition, but of Gods entering into this *Covenant* with us.

Ez. 36. 26.

4. But if not an altogether *Incapacity*, yet there is such an *Inconsistency* in this *capacity of mercy*, by this *Covenant of Grace*, that requires *righteousnesse* and *holinesse*, that it may seem to afford little of stay to the *doubting* soul; it will possibly be apt to complain, that if all sins past were pardoned at once, (the stock of corruption in the heart is so pregnant,) that the *score* will quickly

quickly rise again as high as ever,  
 and so conclude (with David, ) *I* <sup>1 Sam. 27. 1</sup>  
*shall some time or other perish by the*  
*band of this Saul,* (and yet Davids  
 mercies were *sure mercies* all that <sup>Isa. 55. 3.</sup>  
 while. ) This Covenant answers,  
 no, the *righteousnesse* that it brings  
 in, 'tis (as an abundant, so) as the  
 Prophet speaks, *an everlasting* <sup>Dan. 9. 24</sup>  
*righteousnesse*, such a standing stock  
 there is of it, as not *sin* it self, no not  
*mercy* it self can waste; and such is  
 the *holinesse* too, that is hereby  
 brought in also (as the Apostle  
 speaks) through the offering of  
 the body of Jesus Christ once for all;  
 this fountain though it ever flow, 'tis  
 ever full; as all our wants cannot tyre  
 the bounty of it, so all that boun-  
 ty cannot empty the store of it; 'tis  
*fulnesse* it self, all *fulnesse* (as the  
 Apostle speaks) and 'tis as lasting as  
 full, a *dwelling fulnesse* (as he calls  
 it,) and a *fulnesse* of the God-head  
*dwelling in him bodily*, though slain <sup>Col. 1. 29.</sup>  
*from the beginning*, and but once, yet  
*he alwayes lives to make intercession*  
 by it. Time doth not waste this *ful-*  
*nesse*

ness any more then use. But we are no lesse *defective* then *doubtful*, and this *Wisdom* no lesse supplies our *defects*, then resolves our *doubts*, as will appear in what next followes.

## CHAP. X.

*Of the second Fruit or Office of Christian Wisdom in this New Covenant. The supply of Defects.*

**B**Ut should not this *Wisdom* of the *New Covenant* go further yet, and make out what is wanting in us, as well as clear up what is *doubtful* to us, it should be but like that of the *Law*, weak through the *flesh*, and make nothing perfect; there is at best in this life still so much lacking, that *Solomons* conclusion here stands good, *That which is crooked cannot be made straight, and that*

Rom. 8. 3.

Heb. 7. 19.

Ecc. 1. 15.

that which is wanting cannot be numbered. Nor can it be denied but that that his conclusion still stands good as to that *wisdom* he there speaks of, *The wisdoms under the Sun*; but this *wisdom* which is from above doth no lesse supply all *Defects* in us, then resolve all *Doubts* to us, and that especially in these four great *Heads of Defect*, which of all other most require supply, and they are *Defects*, 1. In our *Graces*. 2. In our *Performances*. 3. In the *Improvement* of our *Graces*. 4. In the *Returne* of our *performances*.

1. In our *Graces*, our *Faith* is weak, our *Love* cold, our *Hope* wavering, our *Patience* way-ward, all exceedingly defective of what they should be, and yet all hereby made out weight, though not as to *merit*, & that this *Covenant* has hath been shewed & otherwise provides for; & yet to acceptance, all (as the *Apostle* speaks,) acceptable to God by *Jesus Christ*, accepted in that beloved, a service (as he speaks) to God, both acceptable and reasonable;

1 Pet. 2. 5.  
Eph. 1. 6.  
Rom. 12. 1

'tis

- 'tis but reason it self, that if our person be justified by him, our graces should be accepted in him; they are of the same fountaine, and of his own working in us; their weakneses may move his pity, but not his scorne; if he hath a *Hook* to fetch in our wandrings, he hath a
- Ila. 40. 11. *Bosome* to take in our weakneses; if he hath a *Book* for our names, the Prophet tells us he hath so for our
- Mal. 3. 16. *Graces* too, and no lesse a *Bottle* for
- Psal. 56. 8. our *teares*; nay, though but one *teare* (as that of *Hezekiah*s was, if we take the original word;) If there be the right stamp and *image* on the *coyne*, some *allay* in the *metal* hinders not its *currencie* in Heaven. The *widows mites* passed there as well as *Talents*. This *Covenant* requires not *exactnesse*, but *endeavour*; not *perfection*, but *sincerity* in our *obedience*. This shall be our *righteousnesse*, (saies *Moses*) if we observe to do all his *Commandements*. The perfection of the *Consideration* in this *Covenant* makes our *Gospel-sincerity* as acceptable as the utmost legal *perfection*;

perfection; if there be, 1. In the *Act* of this Gospel-obedience an *unfeignednesse* and *reality*. 2. If towards the *Rule* of it *entirenesse* and *unreservednesse*, a *having respect to all Gods Commandments*. 3. If, as to the *End*, a *singlenesse*, *unmixedness*, *unbiassednesse*, we compound and mingle not our own worldly interests and advantages with Gods glory, which three make up *sincerity* compleat, *sincerity* makes up a Gospel-perfection; *sincerity*, 'tis (as Eph. 6. 13. the Apostle calls it) the *girdle* which holds the whole of *Christian Armour* together, and compleats it: if the *truth* of our Graces will abide the *Touchstone*, the *weights* of them never comes to the *scales*, they are sensual *Belshazzars* that are in them found too light.

Dan. 5. 27.

2. In our Performances there is likewise no lesse, if no more *Defectivenessse*. We pray mostwhat as if we were afraid to be heard, we hear as if afraid to learn, learn as if afraid to do, do as if afraid to please, &c. It is too true, and cannot

not

Rev. 8. 3.

not be denied, so much below are we, rather then above *Ordinances*. And yet doth the *Wisdom* of this *Covenant* afford here supply too: The *Mediator* of it is that great *Angel* standing by the *Altar*, before the *Throne*, having a *Golden Censer* in his hand, filled with the odours of his merits to offer with the prayers of his *Saints*, to make them acceptable. Though as they come from us, they even freeze in their very breathing forth, not any way likely to reach *Heaven*, yet he takes them up, and gives them a new heat when they come thither; though in themselves they are but broken, scattered groanes or gaspes; which we cannot as we would, either cement with teares, or perfume with sighs, yet he gathers them together, and strings them up upon the silken twist of his continual *intercession*, and makes such a *chaîne*, or Bracelet of them, as (in his owne Language) *Can. 4. 9.* ravishes the heart of *Heaven*; there he corrects, interlines, and paraphrases them, puts them so into the method

method and language of that *Court*, that they are immediately taken and entered upon the *File*, and become standing *Records* of that *Office*: and how indeed can it be otherwise? when being at the first the breathings of Gods own *Spirit* in us, thence taken up and made the businesse of his own *Sons* Intercession for us, but that they should finde the way back again and reach that *Bosome* from whence they came, (at first); this water cannot but rise as high as the spring-head whence it came, especially convey'd by such a conduit. If the Holy *Spirit* be the *Inditer*, the *Son* the *Advocate*, the *Father* the *Register* of our prayers, our weaknesses in them (if they be not wilfull) cannot *nonfuit* them in that *Court*.

But though our *graces* and *performances* be thus made weight (at least in the scale of Gods acceptance,) yet we finde little of the desired *improvement* of the one; or expected *returne* of the other; even here also the *wisdom* of this *Covenant* helps out.

3. In



3. In the improvement of our graces, this Covenant of promise (as the Apostle calls it,) was first made to *Christ*, and in him to us, and (in him) to the *truth*, not the *growth* of our graces; or rather if we be sensible, and troubled that they do not grow, they do grow; for even that sense and trouble, 'tis *grace*, and more of it is a *growth* in it, and we are bid to come with boldness to the throne of grace, that we may obtaine mercy, and finde grace to help in time of need; if we want mercy, yet come; if grace, yet come; if help to obtaine or begge mercy and grace both, yet come with boldness; we have a promise of obtaining if we come, and 'tis made to our coming, not obtaining; 'tis not said, you do not grow in me, but you will not come to me that you may have life; and, He is able to save to the uttermost those that come to God by him; there we have his will and power both made over to coming, and coming is but the first and lowest step of grace. Nor must we presently
- Heb. 4. 16.
- Joh. 5. 40.
- Heb 5. 27.

sently conclude that we grow not, because we discern it not. A tree may as usefully grow in Winter at the root, as in Summer at the branches ; (at least) the lesse we find that we grow in *grace*, the more *experience* we get of our barrenness ; and *experience* the Apostle reckons up among those breeding, growing *graces* of a *Christian*, and if it alwayes breed not *hope* (as there,) it cannot where there is any *grace* but breed *humility*, and *humility* is the *pully*, on which *grace* is best let down, (at least) deeper, if not wound up higher in the heart. There is a double mistake here, some think they have enough if any at all of *grace* ; and when they hear of *David*, *Nehemiah*, *Paul*, pleading with God their *sincerity* and *integrity* of *grace*, they look upon them as extraordinarily priviledged men in that plea of theirs, and think themselves (being but of the ordinary sort of *Christians*) priviledged from needing to plead any such *priviledge* : but it hath appeared al-

Rom. 5. 3.

ready

ready that there can be no *grace* at all where there is no *sincerity*. Others ( though but few ) are apt to think that because they have not all of *grace*, that they have none at all, mistaking *sincerity* in grace for a higher degree of it; but *Peter* found the folly of standing upon this comparative staire of grace in that his, *Though all the rest should deny Christ, yet not he*; but his threefold deniall, together with that threefold question that followed, *Simon lovest thou me more then these?* taught him to answer more modestly; I say not more then these, but *Lord, thou knowest that I love thee.*

Luke 20.

Joh. 21. 17.

4. In the *return* of our performances, God often ( as in the Prophets complaint, ) seemes to cover himself with a cloud, so as our prayers and other services seem not to enter. I confesse, untill we consider it aright, it may seem strange, that God at first word should hear the request of the *Devil* ( his enemy ) concerning *Jobs* sufferings, and yet not *Pauls* ( his Apostle's ) concerning

Lam. 3. 44

Job. 1.

ing the devils buffetings: he pray-  
ed thrice for deliverance from them,  
and hath no other answer from  
God, but that his grace was suffi- 2 Cor. 12. 9  
cient for him: but if we look a-  
right into the several issues, and  
returnes of those requests, we  
shall find that Paul was heard  
in that he was not heard, and  
the devil was not heard in that  
he was heard; Paul was heard  
to his advantage, though not his  
suit, My grace is sufficient for thee;  
Grace in that hand (my Grace)  
where 'tis onely Sufficient to assist,  
was a better stock of supply and  
defence then a total tying up of  
the Diavel from him would have  
been; he had more need after  
those his heavenly raptures of be-  
ing humbled, under those buffet-  
ings, then discharg'd of them.  
And what gat the Devil by his  
leave of tempting Job? nothing  
but the Lie and Baffle both at  
once. Ye have heard of the patience  
of Job (sayes the Apostle) and  
you have seen the End of the Lord; Jam. 5. 11.

F

had

had it been the *End* of *Job* (*Finis operis*) it was glorious, but 'tis the *End* of the *Lord* (*Finis operantis* : ) Gods *End* in granting that suit was, that Gods *Grace* in *Job* might appear, (as to *Paul*) sufficient to prove the *Devil* a liar upon Record. *Daniels* prayer was heard (as He was told) and filed up in heaven from the very beginning of his supplications, and the command for accomplishment dispatched presently, although not performed untill many weeks of yeares after. Times and seasons are in the hands of God. All have their times, the Devil hath his time, and that is commonly too late; we have ours, and that's too soone, God hath his time for our returnes, and that is neither; nor too late, though but in the Account, as to *Abraham*; or in prison, as to *Peter*; nor too soone neither to any one, unlesse it be the *Devil*, who cries out of being tormented before the time.

Mat. 8.29.

time. If the Word and prayer go together, (that is) our prayers be according to the written word, and in and for the incarnate Word, it never failes; we are alwayes heard, if not for what we pray, yet (at least) for what we should pray. God can give in anger, he gave the people (he sayes in *Saul*) *a King in his wrath*; and he can deny in mercy, as when we ask a scorpion, and he gives us a fish. In this Covenant God in the fulnesse of time gave us his Sonne, and how will he not with him give us all Rom. 8. 32 things freely, seasonably?

## CHAP. XI.

*Of the third office of Christian wisdom. The Discovery of Deceipts.*

Prov. 14.8 **T**He folly of fooler (says the Wise man) is deceit; and 'tis the wisdom of the wise to discern it; 'tis so laid up, so bound up (as he speaks) in the heart of man that 'tis no easie matter either to discern it there, or remove it thence; and no marvell if it cleave so fast, the heart of man, the center of it wherein all the lines of it do meet, is deceitfull above all things and most especially in that worst of the kinds of it, self-deceit; this deceit is a threefold cord not easily broken. The Scriptures mention all the three twists of it, a deceitfulness of sin, a deceitfulness of the world, and a deceitfulness of the heart; and 'tis the Devils great businesse to twist this threefold

Heb. 3.13  
Mar. 4. 19

threefold cord to make his lnares of;  
and therefore hath he (too) in Rev. 12. 6  
Scripture the titles of the Deceiver V. 10. 8, 10  
of the Nations, and the worlds Decei-  
ver.

Now the great purpose (as the  
Apostle speakes) of Christ (who  
is our wisdom) his manifesting him-  
selfe to the world, 'twas to destroy the  
workes of the devil in it: they are  
call'd in Scripture *Depths*, and *Me-  
thods*, and *Devices*, or *Sophistry*,  
and false reasonings; and it requires  
a great deal of wisdom to sound  
those *Depths*, to untwist those  
*Methods*, and confound those  
*Devices*. I shall but instance in  
some foure or five of them, taken  
from the chiefest *Heads* of fal-  
lacy in his *Logicke*, as well as that of  
mans.

1 Joh. 3. 8.

Rev. 2. 24.

Eph. 6. 11.

2 Cor. 2. 11

The first is that which is called  
the fallacy of division or composition  
(that is) from a dividing things  
that are to be joyn'd, or confound-  
ing things that are to be distin-  
guish'd; in the false arguing a mans  
salvation the Devil makes no little

1.



use of this *doctrin* in mans heart, apt to divide *mercy* from *Covenant*, *Covenant* from *grace*; the *grace* of *Justification* from that of *sanctification*, the *price* of Christs death from the *power*, as if the one of them might be had without the other: But the *wisdom* of this doctrine of the *Covenant* discovers the fallaciousnesse of this kind of *division*, and proves them inseparable (as hath appeared) that where there is not the *Arke* of the *Covenant*, there cannot be any *seat* of *mercy*; that where there is no work of *grace*, there can be no *Covenant* of *grace*; that where there is no conformity of *Sanctification* to Gods holinesse by the *power* of Christs death taking away the *reigne* of *sin*, there can be no *satisfaction* unto *justification* by Gods *Justice* through the *price* of his death, taking away the *guilt* of *sin*: so on the other side, that of *confounding* things to be *distinguish'd*, as if they could not be *separated*, *sin* and a state of *sinfulness*; *finnes* of *infirmity* and of *presumption*;

tion; the *rage* of sin, and the *reign* of sinne; a *Spirit* of slumber, and *peace* of conscience. Charge never so home upon a deceived heart the destructivenesse of its *sinful state* and of its *presumption* in it, under the *reign* of it, the common refuge or rather subter-fuge of such a heart is, that we are all sinners, and *He that is without sin, let him throw Joh. 8.* the first stone, not considering the counsell that follows, *Go thy way, and sin no more.* But this doctrine of the Covenant teaches men to distinguish between a *lapse* in sin, and a *Law* of sin, between *sinnes* of infirmity sorrowed for, resolv'd and striven against, and *sins* of *presumption* gone on in, and given up unto in the *reign* and *dominion* of them, which cannot stand with this Covenant of grace (as hath appeared:) it makes them know what *David* meant when he cryed out, *I acknowledg my sin unto thee, O Lord, yet Try and search my heart, & see if there be any wicked way allowed of there. Keep me from presumptuous* Pl. 19. 13.  
 F. 4. *sinner,*

sins, that they get not the dominion over me, so shall I be innocent from the great offence, that is, the offence (as hath appear'd) in the doctrine of this Covenant, that must be taken away by the power as well as price of the Consideration; Christs death, or else the offender cannot be reconcil'd either to Gods Holinesse or Justice offended.

The second deceit or fallacy is that which in Logicke they call a *Begging the question*, when we take that for granted which is the thing to be proved. A deceitful heart loath to take the paines, or run the hazard of a prooffe, or trial, concludes a being in Covenant with God from the very wombe, (at least) from that first external seale of its Baptisme. But sure the Apostle should so have enjoin'd us a great deal of lost labour in his,

2 Cor. 13. Prove, try, examine your selves whether you be in the faith, and Christ be in you; were it enough to be baptized in his Name, Simon Magus had had a fair Plea for his being in Covenant

Covenant too, though he were never so much (as the Apostle tells him) in the gall of bitterness, and *Act. 8. 23.* bond of iniquity, nor had those Hypocrites in the Gospel been Cast in their Plea of eating and drinking in *Mat. 7. 32.* Gods presence, of Propheying in his Name, and working wonders by it, if *Titles*, or *Names* or *Profession* would have carryed it. This doctrine therefore of the Covenant teaches us not to conclude our selves in it, but from real effects wrought on, and in us by it: Such as *Justification* by faith effectually applying the value of Christs death to the taking away the guilt of sin, and satisfying Gods Justice; and *Sanctification* by a principle of grace making alike effectual in us the virtue of Christs death to the taking away the reigne of sin, and closing with Gods holiness, as before.

The third usual deceit or fallacy of heart is that which they call a *dicto secundum quid, ad dictum simpliciter*, an arguing from a meer equivocal

quivocal denomination, to a reality and truth; because a thing in some respect is said to be so, that therefore absolutely and indeed it is so: as if because a dead man, or a man painted, is call'd a man, and not a horse, or dogge, we should therefore conclude him a living and reasonable man; so because we are call'd *Christians*, passe for such, and professe our selves such, and not *Turks* or *Pagans*, thence to conclude our selves *Christians* (indeed.) But this Covenant calls upon us for better proof and evidence then so, and tells us (with *David*) that if we hate to be reformed, and cast God Word behind our backs, we must not presume to take his Covenant or Name into our lips; that that high price of our calling in *Christ Jesus* (as the Apostle calls it) without the power of it joyn'd with the price; will not stand upon such a sandy foundation, as a bare name or title: and that, as the foundation of God is sure (as the same Apostle) so it hath this scale, that the Lord know;

Pl 30:26,

Hch 6,

5 Tim. 2

19.

knoweth who are his, and that he that  
 nameth that Name must depart from  
 iniquity. The reign of sin must  
 be remov'd or else the guilt will still  
 stick; and Christ himselfe tells us  
 plainly, that otherwise he will not  
 know us for his. There is a deceit  
 or two more muchwhat of this  
 nature, the one they call *fallacia acci-*  
*dentis*, when we conclude an ab-  
 solute necessity from an accidentall  
 contingency. 'Tis but accidental  
 and contingent that we were borne  
 in an age or Nation that imbraces  
 the Gospel; or (may be) brought  
 up in a religious family; we may  
 not thence conclude our selves of  
 the number that do imbrace it, or  
 are religious indeed. This Covenant  
 teaches us not to trust to what is  
 offered to us, but to what is put into  
 us; and that that providence, in our  
 Birth, or Education will otherwise  
 turn but to our greater shame here,  
 and judgement hereafter. The o-  
 ther is that which they call *enova-*  
*tio elenchis*, when two things are sup-  
 pos'd to be contradictory one to  
 another,

another, that are not ; and 'tis thence concluded that they cannot be both true ; as, because 'tis Providence to save rather then lose what is already made, that therefore God would never have made us but that he means to save us ; and so again, that because God is infinitely *mercifull*, that therefore he cannot be lo severely *just* as to destroy. But this Covenant teaches us, that Gods *infiniteness* takes in all his *Attributes*, and that where he is *mercifull*, he is also *just* in the *satisfaction* requir'd ; and where he is *just*, he is also *mercifull* in the tender of it made ; and that in the very first *Covenant* it self, that of the *Law* with *Adam* ; and that his providence loses nothing ; when we lose our selves to his mercy, his justice finds us.

The last *fallacy* of the heart, is that which they call *non causa pro causa*, when the necessity of the *effect* is argued from some partial or incomplete *cause* of it ; as if a man should prove a *house* built, because there

d 'tis  
cannot  
Provi-  
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made  
and  
s infi-  
re he  
o de-  
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there is a skilful carpenter, and  
timber enough for the work; or  
(which is all one) conclude a mans  
reconciliation with God, because  
there is no want of *mercy* in him, or  
of *merit* in Christ. but this Cove-  
nant informes us, that though there  
be no want of that *mercy*, or *me-  
rit*; yet there is a necessity of a  
concurrence or influence of other  
causes into this effect of our *attonement*;  
*Grace* is requisite as well as  
*mercy* in the one, *power* as well as  
*price* or *merit* in the other; and  
that both be made ours, and we  
as well conformed to the image of  
his holinesse, as acquitted at the  
bar of his justice. Nor is there a-  
ny lesse danger in concluding from  
partial or half effects then causes, as  
from legal terror in stead of godly  
sorrow for sin, in the matter of our  
repentance; and such terrors Cain,  
and Esau and Judas and Felix had,  
and the Devil himself is not with-  
out; or from so moody wishes  
in stead of fixed resolutions, and  
such Pharaoh, and Balaam, and Di-  
ver



ves had even in hell; or some change  
 or restraint, or outward reformation  
 and conformity in stead of conversion,  
 renovation and a total reformation  
 of the will up to God, and  
 such Nebuchadnezzar, and Saul, and  
 Ahab, and Herod, and the *stony*  
*ground* (in the parable) had, wherein  
 the seed *(pruned up quickly, because*  
*(says the Text) it had no depth of earth*  
*to take root in;* and 'tis ordinary with  
 it to do so, where the Word brings  
 forth a blade only of profession, or  
 some outward reformation, and  
 not the right graine of the graces of  
 regeneration: not staying to take  
 root, it makes the more halt to put  
 forth those incompleat and partiall  
 effects which it produces. Three  
 things the *stony ground* fail'd in, and  
 did, but by halves. 1. It receiv'd the  
 seed, but it did not hide it, as David  
 did, or the blessed Virgin, who laid  
 it up within her heart. 2. It clave  
 to the out-side of it, but it did  
 not with those the Apostle  
 Heb. 4. 2. speaks of, *mingle* with it in the  
 heart by faith. 3. It brought  
 forth

forth somewhat of effect, a blade,  
but not of fruit, not such as was  
sowne, not graine, not Spirit  
and *L-f* (as our Saviour calls it.)  
Now herein this Covenant will un-  
deceive us also; the principle of  
grace put into the heart, by it,  
mingles with, and moulds the  
heart into the Law of it: *To*  
*have obeyed* (sayes the Apostle) *Rom. 6. 17*  
*from the heart that forme of*  
*graine into which you were deli-*  
*vered.* It works not like a sud-  
den passion, but like it selfe, a  
Principle, Suitably, Orderly, E-  
qually, Evenly; Suitably to the  
graine which was sowne, order-  
ly beginning at the heart, equal-  
ly to a command, evenly in all con-  
ditions.

CHAP.

## CHAP. XII.

The confutation of Errors, *the fourth office of Christian wisdom.*

There is nothing that is mortal but 'tis mixt, nothing mixt but 'tis mutable, nothing mutable but 'tis subject to error. *Angels* are not secured from it by nature, but by speciall grace; man whose grace (as well as nature) is (here) like himselfe in a state of mixture and imperfection, must shake hands with error, and earth at once; after once he is gone beyond the Land-marks of sense, his whole steerage of knowlege 'tis but that of discourse, and be the *compasse* of *Truth* he looks at never so exact, yet the *Helme* of the *discourse* he steeres by, cannot so regularly move to it, but there will be some-what of variation and error. These variations

variations or errors are of three sorts, some are against the foundation of the saving truth, some about it, some beside it. The first sort *subvert*, the second *pervert*, the third *divert*. Now the office of *wisdom* (sayes the Wise-man) *is to understand and prove a mans way*; and to *bring back from error*; and the best *standard* (herein) is this doctrine of the *New Covenant*; there is scarce any error but it sufficiently either prevents, or confutes.

Prov. 14.8

Eccl. 7.23

Prov. 22.3

Besides those *Arian errors*, Old and New, that deny the Deity of the *Mediator* of this *Covenant*, the necessity whereof hath sufficiently appeared; Those *Popish errors*, The *merit of works*, *Justification* by them, *Invocation* of *Saints*, and *Angels*, *Humane* both *perfections*, and *satisfactions* of *divine justice*, both proper and borrowed from the *supererogation* of others, *Indulgences*, *Purgatory*, the very word *Mediator* in this *Covenant* abundantly refutes. What need of a *New Covenant*, if man can keep the *Old one*? What need

need of a *Mediator* if man can *Merit, Mediate, Satisfie, Supererogate, Pardon*, and do all himself?

Those Arminian errors of *universal Grace, Free-will, Final falling away* from saving *Grace* once received, salvation by *moral habits*, and *dispositions* of mind towards it, if made known, they all fall to the ground with *Dagon* before the *Ark of this Covenant*. The hands of the *Mediator* of it (as hath appear'd) are equall; That of his *merit*, whereby he layes hold of his *Father*; and that of his *Spirit*, whereby he layes hold of *us*, of an equal extent. Well then, if the Apostle say in plain termes, *All men have not the Spirit of Christ*; we may boldly say, *All men have not the merit of Christ*. His *sacrifice* and *Intercession* are in redeeming, as his *Creation* and *Providence* in making us; his *Creation* is a begun *Providence*, and his *Providence* a continued *Creation*; so his *sacrifice* is a begun *Intercession*, and his *Intercession* a continued *sacrifice*.

Rom. 8.

*crifice.* They are naturall, joynt,  
 and inseparable. And then if he him-  
 self say *he prays not for the world*, we  
 may boldly say, he intentionally, di- Joh. 17. 90  
 ed not for the world; there can be  
 no reason why they should not be  
 both alike intentional. If the ef-  
 ficacy of his *Mediation* depend up-  
 on mans *free-will* (besides that so  
 mans will should be not only the  
 maine casting cause of his salvation,  
 but the cause of all the other causes  
 of it, that which gives them all  
 their motion and efficacy, and so  
 he should, contrary to the Apostle, 1 Cor. 4. 7  
*discerne and make the difference be-*  
*tween himselfe and others*, to whom  
 the like grace is offered.) Besides  
 that, I say it might (so) fall out  
 that Christs *Mediation* and *death*  
 should never have had any effect  
 at all, *Conditio nihil ponit in esse.*  
 That which is not effectual with-  
 out a contingent condition, must  
 needs be as contingent as the con-  
 dition on which it depends; and so  
 by making Christs *Mediation* pos-  
 sibly every ones, they make it cer-  
 tainly.

tainly no ones. And certainly there is something more of principle and influence in that *putting in to the heart*, of some by this *Covenant*, then a bare moral perswasion, or tender of the termes of Redemption to all alike. And where that is so *put into the heart*, Christ himselfe *prayer that it faile not*, and challenges any to *pluck it out of his hand*; and how then is the *merit* of his *death* effectual, or he at the *right hand of God*, if he speed not in what he *lives to make intercession* for, and such a challenge of? And if a *moral disposition* of mind towards *Grace*, were it made known, may supply the roome of *Faith*, then is *faith in vaine*, and without it 'tis possible to please God.

Nor do those *Socinian errors* that deny any need of *satisfaction* to divine *Justice* by Christs *death*, and of any *divine habit* of *faith* in that *death*, but alike vanish before the light of this *Covenant*; if (as they hold (with *Pelagians*) of *Adam*, that we derive original sin from him

him only by imitation and example, and so) they say the benefit we have by Christs death was only a *paterne* for us to follow, how in *dying for us* (as the Apostle speaks) *became he a curse for us*, the curse of Rom. 5. 8. the former Covenant, to bring us into this? And how doth this death of his *redeeme*, and *justify*, if apply'd by a *faith* no more divine then that whereby (as they speake) we believe any other credible History? Doth the deaths of *Regulus* or *Curtius* by this morall humane *faith* become ours, and *for us*, and *in our stead* (as the Apostle speakes of his death?)

Would *Antinomians* but distinguish (with this Covenant) between a *Principle* and a *Rule*, and see, that though in this Covenant the *Principle* of our obedience be chang'd from *Nature* to *Grace*, yet the old *Rule* of it, (the *Moral Law*) Rom. 7. 12 stands still (as the Apostle speaks) *good*, and *just*, and *holy*; they would conclude with him, and say,



Rom. 7. 25 say, So then, though I thank God through Jesus Christ I am delivered, yet with the mind I serve the Law of God. Service and Law (both of them) do certainly imply no lesse then obligation, and duty (at the least): Nay, it would not (as hath appear'd) stand with the Holinesse of God to take man into Covenant with him upon any other tearmes then of obedience, such, (at least) as he is now capable of, viz. the obedience of the minde and heart, that in the sincerity of purpose, though not perfection of performance, and that to a Law still good, and just and holy.

Gal. 3. 16. Would Anabaptists but look a right to this Covenant, and consider that 'tis visibly made with the Faithfull and their seed, and that Baptisme is no other then a seale of a visible admission into it (as Circumcision formerly) and that how otherwise (as the Apostle) could the blessing of Abraham descend

Gal. 3. 14. upon us Gentiles? Or the Ministration of the Spirit be much more

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glorious, and free then *that which was to be done away?* or how else should the converted *Jews* (that the other Apostle speaks to) lose nothing of *Privilege* in their *children's* behalfe by their conversion to Christianity? It could not but satisfy the

Act. 2. 38.  
39

Would *Separatists* but consider that the *Sacraments* are *seals* of this *Covenant of Grace*, they would see no reason, or warrant to take those *seals* from off that *Covenant*, and fix them to those *Church-Covenants* of their own *Church-way* and *constitution*.

Rom. 4. 11

Would *Familists* hearken to what the Apostle says concerning the *Mediator* of this *Covenant*, that a *Mediator is not of one*, but implies the *Parties* distinct that are to be reconcil'd, they would not make themselves *personally*, and *essentially* one with *God*, and *Christ* both; Nor would they, if well acquainted with this *Covenant*, so reject the *Charter* of it, the *written Word*, or the *stewards* of it, and so destroy by their

Gal. 3. 20.

1 Cor. 4. 1.

their *family* of *Love* the *household* of *faith*, for if all be *stewards* where is the rest of the *household*? Nor would they bragge so much of that their *glow-worme-light* within them, for the Prophet tells them, if they bring it not to the *Law* and *Testimony* (or *Covenant*) for warrant, 'tis but darknesse; and the Apostle tells them too, that 'tis not of Gods *putting into the heart* by this *Covenant*, if it be not a *Law*, and *written*, and that not only in the *heart*, but in that standing record

Esay 8. 20 and *Testimony* (or *Covenant*) for warrant, 'tis but darknesse; and the Apostle tells them too, that 'tis not of Gods *putting into the heart* by this *Covenant*, if it be not a *Law*, and *written*, and that not only in the *heart*, but in that standing record

Rom. 6. 17 whence the *heart* is to *receive* and *prove* them.

I confesse the present errors and strange delusions of many look'd upon formerly as *forward Professors*, is matter of no lesse wonder, then grieve; but if we consider the usuall *Methods* of the *Devils* *enmity* against the *Truth*, the wonder at least needs not make us stagger. Those three great workes of mans *Creation*, *Redemption*, *Sanctification* are usually by way of eminence ascrib'd to the three *Persons* in the *God-head*,

*God-head*, every one of which the Devil seemes to have had a designe of belying in order; in the first, that of *Creation*, he belyed God the Father, *hath God said, that if yee eat you shall die?* Nay. — In the second, that of *Redemption*, he belyed God the Son, about the time of his coming into the world; *Many false Christs came and deceived many.* In the third, he belyes the Holy Ghost, he falls (sayes our Saviour) *like lightning*, and hath his *flashes and illapses of false light* in imitation of those true *illuminations* of the *blessed Spirit*; only these alwayes leave the soul more holy and humble; his like lightening, go out usually in a stench of sensual loosenesse, and leave it (like lightening) darker then before. I dare not (with some) conclude all such *Professors* thus transported by him, to have all the time of their former *profession* retained some *strong-holds of sin*, undemolish'd in their hearts, wherein the Devil hath kept possession all the while; such as *pride*

Gen. 3.  
Mat. 24. 5.  
Luk. 10. 17.  
2 Cor. 10.

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all pride of their own, envy of others gifts above them, censoriousnesse and scorne of others if but inferiour to them, (though but in the blaze of profession,) &c. And yet it cannot be denied but that the Devil is still both as crafty and busie as ever, and being now (by the light of the Gospel,) beaten out of his old holds of Idolatry, Superstition, and open profanenesse; he is sure to suite his temptations to the times, and to make use of the present professed light, and under the credit of it to passe off his false lights for company; and that if he have any such hold in the heart of any, as Spiritual pride, envy, censoriousnesse, or scorne; 'tis his way to feed and foment those humours with as much forwardnesse of profession, as can be desired, knowing well, that without this fuel those fiery Meteors would soon go out. If he can make use of an indiscreet zeal, eminence of profession, or contempt of the world, to the reproach of these three his old sworne enemies,

Magi-

Magistracy, Ministry, and Scripture, he were not himself, nor Devile-  
 nough for his ownturne, if he did  
 not gild and lap his pills in this  
 kind of Sugar; There are some  
 sins that the Devil doth not act, but  
 command, such (as Lust, Riot, In-  
 temperance,) in these men are but  
 his slaves; other sins he both com-  
 mands and acts, (such as, *spiritual*  
*pride, covy,* with the rest foremen-  
 tioned,) in these men are his sons,  
~~begotten in his own likeness,~~ and  
 here a whit the lesse his, because his  
 sons, ~~however this is most cer-~~  
 taine, were men but well grounded  
 in this Doctrine of the Covenant,  
 they would never become such  
 clouds driven about with every wind  
 of Doctrine; Scarres are not so car-  
 ried about with windes, (because  
 they have a Firmament; Trees are  
 not, because they have a root; only  
 clouds and vapours are, that have  
 neither: Were men but fixed in  
 the Firmament, or fastned on the  
 rock of this Covenant-truth, they  
 would not neither. As the story  
 goes

**Palm. I.**

goes of *Simon Magus*, he lost his feet by affecting wings, so there are too many that lose their standing by reaching too far over their heads, before they get footing on this sure ground. It is the Psalmists comparison of the truly godly to

trees planted by the water-side, and of  
Hypocrites to the chaffs scattered by  
the winds: the Apostles. If so be

you have heard him, and have been  
caught by him, as the truth is in

**Jesus**, implies a possibility that some hear much of Christ, but hear not him; are taught much of Christ, but not by him and know much of

those Truths of him, but not as they are in Jesus; in him, not the

*Truth as in the Foundation, Root,  
Center, Girdle of it, (as the Apostle*

calls it ) and as hath appeared in  
this Doctrine of this Covenant.

clouds and vapours are, that have  
not, because they have a root; only

the Financiers, or tainted on the  
neither: Were men but fixed in

WORLD NOT NEIGHBORLY AS THE CITY

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## CHAP. XIII.

*Of the New Birth, the Meanes  
of our Communion with God,  
the second end of Chri-  
stian Religion.*

**T**He other great end of *Christian Religion*, 'tis communion with God, and end so high and transcendent, that the other end of it (*Reconciliation to God*,) is but a mean, or step unto it. *Reconciliation*, or concord towards communion, 'tis but as peace is towards friendship, or as the taking up of a quarrel towards the making up of a Marriage between the parties. *Communion* is the knot or buckle of that bond of peace, (*Reconciliation*;) This lets in the one end into the other by a mutually interesting usefulness, as well as inoffensiveness. Nor is that *New Covenant* a more suitable mean to attain that its end (*Recon-*



ciliation,) then is this of the *New Birth* to the attaining of this its end, (*Communion.*) I mean not here purposely to speak of the parts of it, *mortification* and *vivification*, or of the *change* in it from a state of *sin* to that of *grace*; they are more properly toucht at in what follows, of the *Author*, the *Instrument*, the *subject*, and *manner* of it; I shall here only mention six things, wherein the excellency of *Christian wisdom* (our subject) more especially appears in the choice and use of it; as a *mean* to its proper end, *Communion with God*; and they are the *Necessity*, *Difficulty*, *Dignity*, *Advantage*, *Fulness*, and *Fitness* of it.

First, for the *Necessity* of it, our Saviour is in nothing more positive then in it; *Except a man be borne again, he cannot enter into the Kingdom of God*; and, *That which is borne of the flesh, is but flesh*; and *Flesh and blood cannot inherit that Kingdom*; the *Old man* is dead in *sin*, and the *New man* must have a *New Birth* to make him live to God,

John 3.

God. As in that *Old Covenant*, man had so broken that *bond of peace*, that piecening would not serve the turne to *reconcile him to God* by, it must be a *new* one that must do it: So, had he rent in sunder too the *unity of the Spirit*, that bare prop- Eph 4. 3. ping with somewhat of supply, or reformation would not serve the turn to restore him to communion with God, a *New Birth* must do it; the *patching of the Old Covenant* would have been but that of the *new piece in the old garment*; And the putting in of a *prop*, only to stay the ruines of Gods *Image* in man, would have been but that of *new* Mat. 9. 17 wine in old bottles.

Secondly, *Difficulty*. There is no *birth* that hath not some difficulty in the travel of it; but this more then any. *Nicodemus* thought it so difficult as not any way possible, nor indeed is it (otherwise) then as to him, to whom all things are Mat. 9. 26 possible. 'Tis called in Scripture a second *Creation*, and a first *Resurrection*; but neither of them any

way match it in difficulty : In a *Creation*, as there is nothing to work on, so there is nothing to make resistance : In a *Resurrection*, as there is nothing also that resists, so there is something that once did live, and that ( in the other of the separate parts ) still doth live as a pledge of a reunion with that which died. Even in the natural generation, though it was so great a wonder to *David*, that the soule and body should so suddenly and strangely close in the wombe, and in an instant ; yet there are in that ( as Philosophers speak ) previous and preparatory dispositions in the matter towards the entertainment of the forme. Here is not any thing of either ; the *Old man* resists all it can, it never lived the life of *grace* before, to have had any acquaintance at all with it ; nor did one part of it survive the other as a pledge of reunion, but both quite *dead in trespasses and sins* : Nor are there any such previous dispositions, there's nothing in the *Old man*, but what

Eph. 4. 20.

Rev. 20. 6.

Eph. 2. 1.

what is *enmity* to this *New Birth*, even the *wisdom* it self, (as the *Apostle* speaks) 'tis no other. So that 'tis no marvel that *grace* is so often in Scripture called the *Kingdome of Heaven*, for it is more a *Kingdome of Heaven*, compared with corrupt Nature, then is that of *glory* it self compared with it. Nature is no part (at all) or so much as degree of *grace*, *grace* is of *glory* (at the highest,) *glory* consists in a union with *God*, and enjoyment of him; and our union with *God* in *grace*, is by this *New Birth*, as strong and inviolable as that in *glory*: only our enjoyment of him is not so full as that in *glory*: so that we need not (however) stick at this difficulty of the travel of this *New Birth*; for as there is no *Birth* without some crying, no *Death* without some groaning, (and this is both): So should not the *Difficulty* here any way afright. The next thing in it proposed will relieve us, and that is, 3ly. The *Dignity* of it; it's a *Birth* after the *Image of God*, and that no other Eph. 4. 3.

Image, then that after which he eternally begot the Son of his eternal love, and therefore called Christ formed in us; not so much figured on us, as formed in us. There are several sorts of the dignity of Holiness: As, 1. That, by way of Dedication, so our vows and services to God are holy. 2. That by Institution, so Gods day and Sacraments are holy. 3. That by way of Exemplification, so the Law is just and good and holy; these are all but figured on, and imposed; but this of ours in the New Birth, is not only all these wayes, we are not only set apart to be holy to God, nor only ordained by him to be holy, nor only (as the Law) the Transcript or Epistle of Christ, written not with inke, but with the Spirit of the living God; but we are made by it partakers of the divine nature, it is put into us as well as imposed on us. The first Birth (at best) leaves us but weltring in our own blood, (as the Prophet;) this presents us washed, quickened in and by Christs blood,

2 Cor. 3. 2, 3.  
 2 Pet. 1. 4.  
 Ez. 16. 6.

h 19

*holy and without blemish* (as the Apostle speaks) Eph. 5. 26

Fourthly, for the *Advantages* of it: I shall only name but five, such as the word *Birth* carries in the very sound of it, and they are *life, growth, sense, sustenance, and inheritance*. 1. Every *Birth* is to some *Life*, and a *Life* suitable to the *Birth*, but most what to a *Life* that is but to a *Death* suitable to that too; but this is to a *Life* that *Death* it self cannot kill, (as it did those children of *Jezebel*); 'tis a *Life* (as the Apostle speaks,) that *swallows up mortality* it self; a *Life* that in our SAVIOUR's judgement, is better entered into, though maim'd in all the most useful members of the other *Life*, then to sleep in that, though in never so whole a skin; a *Life* whereof CHRIST is the very *Soul*, quickens, acts, and animates it; *I now no longer live*, (says the Apostle) *but Christ lives in me*; a *life* that *God hath hid with him in Christ*, (says one Apostle;) and where Christ

Mat. 18: 8.

Gal. 2. 21.

Christ is the Cabinet, the Jewel cannot but be as out of all danger, so above all value: a life not hanging before a man (as *Moses* speaks) or carried in the hand, and yet so free too, that 'tis a life that God hath given us in his Son, (sayes another Apostle,) and 'tis to be had there (sayes he himself) for the

**Deu. 28. 66.** coming, *Ye will not come to me that ye may have life.* How can we but answer (with his Apostles,) Not to thee, Master? To whom then shall we go? thou hast the words of eternall life, the way, the truth, and the life.

**John 5. 40.** 2. Growth, how miserable were a birth without growth! 't were as good die in the wombe, and never see the Sun; but this (as the Apostles speaks)

**John 6. 68.** growes up into Christ, and to the measure of the stature of the fulnesse of Christ, even that fulnesse of his body, (the Church) wherein every joynt and member supplieth by this growth, according to the effectual working in the measure of every part. And so, how great a considerablenesse doth this New Birth put upon every

every

every the meanest member in that body? not only the *Saints* even in heaven are not *without that member* (be it never so despicable in the world) *made perfect* (as the Apostle speaks,) but even *Christ himself* in that *fulnesse of his stature*, is not compleated without it: no not without the *measure of the growth* of it in the *proportion of it* Eph. 4. 16. as a part. 3. *Sense*, our senses are not only hereby exercised to *discerne the things that differ*, but we have a fellow-feeling with the whole body, and head too. As in the natural body, the foot as far as 'tis removed, needs not intreat the tongue to tell the head that it hath taken cold, or ailes any thing; so nor needs the meanest member the *mediation* of any intervening member to acquaint the *Head (CHRIST)* that it is any way hurt or trod on; he immediately *resents it*, *Saul, Saul, why persecutest thou me?* and in that you did it unto these, you did it unto me; there is not any more need of a *Mediatour* between it and

H.b. 11. 40.

Aas 9.  
Math. 25.



- and Christ, then there is between Christ and God; they are herein one with him, as he and his Father are one. 4. *Sustenance*; hereby we have a food above that of Angels: theirs is to do the will, and see the face of God; ours the bread that came down from heaven, the staffe of an eternal life, whereof that of theirs was but a Type. 5. *Inheritance*; 'tis the Apostles own Climax or Scrites; if born of God, then Sons; if Sons, then Heirs; if Heirs, then joynt with Christ, who is Heire of all things, even of Angels themselves, able (as he) by prayer to command legions of them; they are all *ministring Spirits to the Heires of salvation*; Heires, not only of his Court, but Kingdome too; Come ye blessed of my Father, inherit the Kingdome; God is no such ingrosser as to say (with Sarah) The son of the handmaid shall not be heire with my son; No, That which is born of God (sayes the Apostle) overcometh the world; and He that overcometh, shall inherit all things.

Cain

Cain was by birth heire apparent of the whole world, but he fell under that disseisure of Solomon, He troubled his own house, and inherited nothing but the wind; but the inheritance by this Birth, 'tis so secure, that it hath (sayes the Apostle) no lesse earnest then that of the Spirit, and no lesse revenue then that of God himself, he is both the portion and inheritance (sayes David;) and the riches of that glorious inheritance (sayes the Apostle,) is of the Saints in light. I adde not Adoption, because not the proper advantage of a Birth, although it seem to be of this, for the Apostle describes it by Gods sending forth his Spirit into our hearts, which is no other then this New Birth. Pro. 11. 29. Eph. 1. 19. Gal. 4. 6.

5. The Fulnesse of it. Fulnesse is opposite or exclusive of two things, emptinesse and defect: For emptinesse, there can be none in this Birth, 'tis Christ who is the fulnesse of the God-head, who filleth all in all, and of whose fulnesse we receive, and grace for grace, who is by it formed Col. 2. 9. John 1. 16  
in

in us; and for defectivenessse, here can be none neither; for whether it be defect in parts, measure of those parts, weight of that measure, value of that weight, power of that value, 'tis all made out by this fulnesse; 'tis (as the Apostle speaks) Eph. 4. 16. a fulnesse of stature in every part; and in the measure in every part, and not only the riches of a glorious inheritance in the Saints, but both an exceeding weight of glory resting 1 Pet. 4. 14 on them, and an exceedingly mighty Eph. 1. 18. working of power in them.

6. Lastly, for the Finnesse of it. Price and power in that great consideration of the New Covenant, (the Death of CHRIST) do not better fit the turne for the satisfaction of Gods Justice and Holinesse, then do interest and likeness by this New Birth for the engagement of his care and love. Relations are (they say) things, though of the least rarity or bulke, yet of the greatest efficacy and interest; and there is not one considerable relation that this New Birth doth not entitle us to  
God

God by : to those of *Father, Husband, Friend*; our *Saviour* addes those of *Mother, Sister, Brother*, as if he meant to leave out no relation that may serve to dignifie us and engage himself by; in that *New Covenant* Christ is given to us, in this *New birth* we are given to him, and both accepted of him, and presented by him as such; *Lo, here am I* (sayes he) *and the children which thou hast given me*: we bear his *Image* and *Superscription* by it, and therefore good reason that that his owne *Dooome* should stand, that *bearing his Image*, we should be *given him*.

Eph. 5.

Ilay. 8. 19.

CHAP.

## CHAP. XIV.

*Of the Author of this New Birth.*

**T**HE *Author* of it is *GOD*,  
*Born not of blood, nor of the*  
*John. 1. 13 will of the flesh, nor of the will*  
*of man, but of God; The Apostle*  
*to conclude it more fully the work*  
*of God, excludes not only the will*  
*of the flesh, (all innate power in the*  
*man thus borne as any way concu-*  
*rent,) but the will of men too, (all*  
*humane power beside of any other,*  
*though new borne himself,) there-*  
*fore sayes another Apostle, Of his*  
*Jam. 1. 18. own will begat he us: and ano-*  
*ther, that we are both begotten, and*  
*1 John 5. 18 borne of God, the whole work is his.*  
*Now as the greatnesse of the work,*  
*so the excellency of the Wisdome in*  
*it in this branch, or rather root of*  
*it, the Author, abundantly appears.*  
*For as likeness or resemblance is the*

on-

only mean to bring about commun-  
ion; so parentage or begetting is the  
way of working that *likeness*, or  
resemblance: God doth no lesse  
then Adam, beget his children in his  
own likeness, holy as he is holy, bear-  
ing the Image of the heavenly, which  
after him is renewed in righteousness  
and holiness.

Gen. 5. 3.  
1 Cor. 15.  
49.  
Matth. 5.  
Eph. 4. 20.

Gideon when he had taken Zeba  
and Zalmunna, he asked them what  
manner of men they were whom  
they had slain at Tabor? and their  
answer was, Such as thou art, all  
resembling the children of a King. But  
so great is the honour of this New  
Birth, that every one by it resembles  
(not the children, but) the King  
himself, the King of Heaven, they  
are the children of the most High;  
David thought it no small thing to be  
the Kings Son in Law, how much  
more to be the Son and Heire of this  
King of Kings? All the King-  
domes of the Earth, with all the  
glory of them shew'd our Saviour  
in the Wildernesse, in their fullest,  
safest possession, what are they to

Judg. 3. 18

Matth. 4.

this.

1 Pet. 4. 14.

this inheritance? what to this glory of the Spirit of God, and of glory resting ingraven, and enfeatur'd on these Sons? The greatest gifts, (seven divine and heavenly ones) are but the shells at best, or huskes of graces; even Pauls abundance of Revelations in that rapture of his into the third Heaven, was nothing in his account to glory of, in comparison of Grace sufficient for him. I will not mention worldly gifts of Power, Majesty, Wisdome, Wealth, as not fit here to be named, but those most heavenly ones of Miracles, Revelations, Prophecies, Tongues; and because these more spirituall gifts are often mistaken for special grace, it will not be amisse by some things wherein they differ to shew the excellency of saving graces above the highest gifts. Foure things there are wherein this difference and excellency lies. 1. The severall Fountains whence they flow. 2. The severall Products and issues they have. 3. The severall Traines and retinue they hold. 4. The severall

Several *Designes* and *ends* which they  
aim at.

First, For the *Fountain* or  
Spring-Head whence *graces* flow,  
'tis Gods *special Love* in *Christ*, cal-  
led the *exceeding riches* of his *grace*,  
by which: out of his *great love*  
wherewith he loved us: he hath (as  
the *Apostle* speaks) quickened us  
together with *Christ*, and by *grace*  
saved us: nay, 'tis the same love  
(says *Christ* himself) wherewith  
God loved him from all eternity.

Eph. 1. 7.

2. 4. 5.

I hat the love wherewith thou hast lo-  
ved me (says he) may be in them,  
and I in them. Gifts flow from a

Joh. 17. 26.

*Fountain* of common bounty, the  
same whereby God makes the *Sun*

Lu. 9. 1. 10.

to shine, and the *raine* to fall on the  
good and on the bad: *Saul*, *Balaam*,

10. 17.

*Calphas* had the gift of *Prophecy*,  
*Judas* and many other *Hypocrites*,

(our *Saviours* speaks of) had that,  
and the other too of casting out *de-*

Mat. 7. 22.

*mons*. But 'tis not herein we are bid  
to rejoyce: that spirits are made sub-

Lu. 10. 10.

ject to us, but in this, that our names  
are written in *heaven*, and that we

have



have a *Father* there, who will be sure to keep safe the *register* of our *names*, and *titles* by *grace* to that *inheritance* of the *sons in light*. Gifts come but from the common *treasury* of *Gods bounty*, *Grace* from the choicer *cabinet* of his *love*.

Secondly, They differ in their several *Products*, or *issues*; *Graces* beare the *Image* of the *Heavenly*. By them *Christ* is formed in us, and we renewed to that *Image* of his in *righteousnesse* and *true holinesse*. Gifts are but the work of his *Power*, and *Wisdom*, and so are *Flies* and *Atomes*: *Graces* are called his *workmanship*, the *Exemplars* and *Ideas* of himself. A *King* in his *Throne* is not so much like *GOD*, as a *Kings Picture* on a *Signe-Post* is like him, in comparison of this bearing the *Image* of the *heavenly*. *Graces* are *Gods Pictures* drawn to the life, and with his own *hand*, and upon the *Soul*, a *Spirit*, and so more capable of a lively resemblance. The *Apostle* expresses it best in that his *variation* of the *gender*, when he speaks

speaks of the different relation outward priviledges have to God from that which inward graces have, *He* John 1. 11. *came to his own, and his own received him not*, there 'tis but that which is *neutrall*, importing an unaptness to life; but when he comes to speak afterward of his own *new-borne* ones, *Having loved his own which were in the world*, (sayes he) *he loved them to the end*, he changes to that gender which is of a Masculine vigour and livenessse; the rest are but as it were his dead goods, his lumber; These are those which he hath by grace (as the Apostle) quickned together with himself. The rest are but as the pillar in the Kings date to Absalom, a cold remembrance or monument of his greatness; These are like Solomon to David, of his own loynes, a living impress of his love in the very Turque. The Scriptures distinguish between effects of the Spirit, and fruits of the Spirit; Gifts are but the effects of the Spirit: There are diversities of gifts, (sayes the Apostle,) but the

13. 1.

2 Sam. 18.  
18.

1 Cor. 12. 3

Gal. 5. 22.

the same Spirit, he reckons up  
 Wisdom, Knowledge, Miracles,  
 Prophecy, Tongues, and concludes,  
 All these worketh one and the self-  
 same Spirit: but Graces he calls the  
 fruits of the Spirit, and he reckons  
 them up too, Love, Joy, Peace,  
 Long-suffering, Gentleness, Goodness,  
 Faith; as in the story ground, (in  
 the Parable before mentioned,) it  
 brought forth effects of the seed,  
 a blade of profession, (may be) a  
 huske of outward reformation;  
 but 'tis the good ground, the good  
 and honest heart that brings forth the  
 fruit, graine in the very likenesse  
 and substance of the seed it self that  
 was sown: (as hath been observed  
 of the difference among severall  
 sorts of sins,) those that are more  
 sensual, as Lust, Riot, Avarice,  
 and the like, they make men but  
 the Devils servants, he commands  
 rather then acts them: those that  
 are more spiritual, as Pride, Envy,  
 Slander, Lying, they make men  
 his sons, as like that father as an in-  
 corporate soul can be like an incor-  
 poral

poreal Spirit: so, *Gifts* may make us Gods *Servants* (at large) *Nebuchadnezzar* my servant, and *Cyrus* whose right hand I hold; but *Graces* make men his *Sonnes*, and as like him as a frail creature can be like an infinitely holy God. Isa. 45. 1

Thirdly, they differ in their *Retinue* or *Train*; of *Gifts* none hath all, or of all sorts, *To one* (sayes the Apostle) is given by the Spirit the word of *Wisdom*, to another the word of *knowledge*, &c. And again, Are all teachers? are all workers of *Miracles*? have all the gift of *healing*? *Moses* himself had the gift of *Government*, but not of *Eloquence*, 1 Cor. 12 and his brother *Aaron* had the gift of *Eloquence*, but not of *Government*: Ex. 4. 10. *Apollon* had the gift of *Eloquence*, 14, 15, 26. but not of *Knowledge* (at least) at first: and *Paul* himselfe, as some collect from that censure of him which he himself mentions, had the gift of *Knowledge*, but not outward Majesty and gracefulness of speech. Ex. 32. 25 A&. 18. 24 25 But 'tis not so in *Grace*, where any is, they are all link'd together, & (as 2 Cor. 10. 10

H the

- the Apostles phrase is) *dance round hand in hand* (at least) in the *seeds*, and *elements* of them; where there are any at all, there are not any of all wanting, *The Kings Daughter is all glorious within*; and of *Christ's fulness* we all receive and *Grace for Grace*, *Grace* that answers to every *Grace* in that *fulness*. *Births* monstrous in nature proceed from some defect in the formative vertue, disabling it to manage the matter it hath to work on; in this *New birth* it cannot be so, *Mal. 2. 15* *God hath a residue of the Spirit* (as the Prophet speaks) and that as well here, as in the creation, such as can both furnish and manage the matter to be wrought on. Nature (they say) doth produce, but not intend monsters; but the *Spirit* of God produces nothing but what he intends, and that must needs be perfect (at least) in *parts*, though not *degrees*, and so (as the Apostles phrase is) *entire* and *lacking nothing*.
- Jam. 1. 4*

Fourthly, they differ in the several *Designes*, and *ends* they aime at, *Gifts*, *Offices*, *Priviledges*, and the like;

like; even the *Apostleship* which Phil. 3.4.12  
*Judas* had, *Prophecie* that *Cai-*  
*phas* had, *Evangelistship* that  
*Damas* had, were but (as the  
*Apostle* speakes) for the per-  
 sisting of the *Saints*, for the worke Eph. 4.16  
 of the *Ministry*, for the edify-  
 ing of the *body of Christ*, where-  
 in they themselves had no reall  
 part nor fellowship, they were  
 but like *Noahs Carpenters* that  
 built an *Arke* for others, and  
 were drowned themselves; like  
*Jesabels Proclamation* that be-  
 spoke a *Fast* while she her self  
 surfeited on *Blood*. The End  
 of *Graces* is *Selfe-Salvation*,  
 that *Timothy* might by them  
 save himselfe and those that heard  
 him, that is (as in the Prophet) 1 Tim. 4.16  
 to lift up the voice like a trum-  
 pet, to hold it up in the hand,  
 as well as sound it with the mouth,  
 to teach others and not a mans self,  
 (the *Apostle* calls *A forme of God-* Rom. 1.20  
*liness*) which he (else where)  
 opposes to the *Power* of it,  
 comparing such to *Jannes* and

*Jambres*, whose rods (though  
 turned into formes of Serpents)  
 yet could not save themselves  
 from being devoured: he that  
 1 Tim. 3. 4. hath Faith hath it to himselfe be-  
 fore God (sayes the Apostle);  
 he that hath true Wisdome is  
 Prov. 9. 12 Wise to himselfe (sayes Solomon.)  
 Grace is true Wisdome, Wisdome  
 to Salvation; and 'tis the word  
 when mingled in the heart by  
 Heb. 4. 2 faith, that is able to make wise  
 unto Salvation; this word of true  
 wisdom it is the Instrument in this  
 New Birth; and speakes no lesse  
 then the other the wisdoms of  
 it, as will appeare in what next  
 followes.

## CHAP. XV.

*of the Instrument of this New  
Birth, The Word of God.*

**O**F his owne will beget he us  
(sayes the Apostle) by the word of truth, borne againe (sayes another) not of corruptible seed, but incorruptible, even by the Word of God that abideth for ever. And if Wisdome hath appeared already both in making choice of Likenesse or resemblance to attaine (this end) Communion with God, and of this way of Parentage or begetting, to produce that Likenesse, it appears no lesse neither in this Instrument of that begetting us anew of his own will, viz. his Word the copy of that his will. The Apostle may well call it the Word of his power, for by it he made us, will raise us and Judge us too at the great day (as he himselfe speaks;) and therefore 'tis every way most proper,

H 3

that



that by it he should *renew us* also to the *same image* by which he first *made us*, and will at last *judge us*; that our *Creation, Renovation, Resurrection* and *Judgement* should be by the same both *copy* and *Instrument* his *Word*. Other *Parents* by their *Wills* and *Testaments* do but provide for, not beget their *children*; Gods *Will* is an *Instrument* strong enough to beget, provide for, sustain and nourish his, 'tis that *sincere milke of the word* whereby they grow, the *seed of the New Birth*, and *Food of the New borne* both.

The office of mans word 'tis but to signify what he would have done, Gods Word is its owne *executor*, it *doth* what it *signifies*, *Begets* as well as *teaches*. Most therefore of our *Saviours Miracles* were wrought only by his *Word*, *Young men*, (I say unto thee) *arise*; and so to the *Rubra*

Luc 7.14 *Daughter*, and to the *Paralytick* too,

8.54. and to *Lazarus* (I say unto thee)

5.24. *Come forth*. Do but say the *Word* only and my *Servant* shall be *who's*,  
says

sayes the *Centurion*. Those three things that do give this efficacy to his *Word* are all contain'd in that short sentence, *I say unto thee*. 1. The *Authority*. 2. The *Manifestation*. 3. The *application*. (1) there's the *Authority*; (*I say*) there's the *evidence*; (*unto thee*) there's the *Application*; where this *Instrument* of the *New Birth* is received in these three, it never failes. In that famous instance of this *new Birth* that of the *Apostle Pauls* we have them all three together, with the reason taken from them why the *same Word* had not the like effect of a *New Birth* on the rest that *craved* with him, as it had on him. They heard not the voice (he sayes) *Act. 9.7* of him that spake to me: in the ninth Chapter 'tis said, they heard a voice, but saw no man; and yet in *Ch. 22.* 'tis said they heard not the voice of him that spake to Paul; that is, they heard it not in this *Authority*, not the voice of him, nor in the *Manifestation* of what it said, nor in that *Application* of it to *them*.

them which he made of it to him.

It is much argued what that principle of efficacy in the *Word* is into which our *Faith* in this *Instrument* of the *New Birth* ultimately resolves? *Papists* make it the *Church*, we the *Word*, and each charges other with a *Circle* in the *Demonstration*. They being ask'd, why they beleeve the *Scripture* to be the *Word* of God? Answer, because the *Church* sayes 'tis so; and being ask'd again, why they beleeve the *Church*? They answer, because the *Scripture* saies it shall be guided into truth; and being ask'd againe, why they beleeve that very *Scripture* that says so? They answer, because the *Church* says 'tis *Scripture*; and so (with those in the *Psalms*) they walk in a *Circle*, or on every side. They charge the like on us (but wrongfully) that we beleeve the *Word*, because it sayes it self that it is so; but we do not so resolve

Psa. 12.8

resolve our *Faith* ; we *believe unto salvation* , not the *Word* barely because it witnesses to it self , but because the *Spirit* speaking in it to our *consciences* , witnesses to them that it is the word indeed ; we resolve not our *Faith* barely either into the *Word* , or *Spirit* , as its single ultimate *principle* , but into the testimony of the *Spirit* speaking to our *consciences* in the *Word* .

For the working an *Historical Faith* , (only) in our selves or others , those innate *Arguments* of the Scriptures , *Antiquity* , *Preservation* , *Harmony* , *Simplicity* , *Fidelity* , *Impartiality* , and the like , may serve ; but for this worke of a *saving Faith* (such as the *New Birth* we speake of requires) 'tis by the Spirit speaking in the Word with that *Authority* , *Manifestation* , and *Application* ( as above ) to the *Searching* , *Convincing* , *Concluding* our *Consciences* under such a powerfull spirituall awing them by it , as is beyond the power of any other *Word* whatever ; the Apostle

H 5                      witnesses,

witnesses no lesse in that his instance of the *unbeliever*, who, *convinced, judged, and the secrets of his heart revealed by it, falls down under it and acknowledges that God is in it of a truth.* Nor do we sleight either in joyning the *Spirit and Word* in this Testimony: either of them would serve turn, were we but sure it were the *truth of God* spoken to us; but we are taught by him, whose the *Spirit and Word* both are, to know the *Spirit* to be the *Spirit of truth* by this, that he shall not speake of himselfe, but what he shall heare: And he shall receive of mine, (saies he) and shew it unto you. And again, He that is not of God heareth us not. Hereby know we the *Spirit of truth*, and the *spirit of error*; and we are taught by him whose *Word* it is, that the *Word* that he speakes is *spirit and life*, and so is made out to us to be *Truth* because *Spirit and Life*, (as the Apostle tells us) when it comes not only in *Word*, but in *power*, and in the *Holy Ghost*, and so, in much assurance

ANCE

*rance* (as he there speakes) To this purpose is that phrase in the Prophet of Gods sending his Word by his *Prophets in his Spirit*; so that as on the one side we resolve not our Faith (being a divine habit) into any humane Testimony of the Church, with Papists, or Reason with Sacinians; so nor on the other side do we with Familists resolve it into that of every private Spirit, but that of the Spirit of God, speaking to our Consciences in that Word that is of no private interpretation. I confesse, 'tis matter of wonder, and grieve both, that any among us should with so much confidence resolve Faith, and duty both, into such Principles as are obtruded by too many, viz. *Necessity, Impulse of Spirit, Providence, &c.* Me thinks, they should smell too rank of the Forge whence they came for any sober man to own them. *Make these stands bread*, there was *Mat. 4* *Necessity* enough; the strongest of all other, that of hunger; and after forty dayes fasting, and in a wilderness, *Luk. 4*

derneffe. *Cast thy selfe downe*, there was an *Impulse of Spirit*, but not *speaking in the Word*; but beside it, that promised a *keeping*, but in his *ways*. *All this is given to me, and to whom soever I will I give it*, there's a pretence of an extraordinary gift and *Providence*.

It is strange to see how coincident error many times is even in its seeming extreames: and how the old *Serpent* takes his tail in his mouth (the right emblem of circular succession in his delusions.) As far as those that make use of these *Principles* think themselves from *Popery*, these are (all) no other then down right *Popish* ones. If the pretended *Catholicke interest* require it, *fraud* it selfe becomes *pious*, and that *Necessity* of carrying on that *interest* shall warrant that for their *Churches* service which God disclaimes from his; *the truth of God* (saies the *Apostle*) *must not abound by my lie to his Glory*. Our good (sayes the *Psalmist*) *cannot advantage him*, much lesse our evil. Again,

Rom. 37

Psal. 16..2

gaine, if any thing (though the life of a *Henry* the third or fourth of *France*) lie in the way of that interest, the *Impulse* of *Spirit* upon *Phinehas*, and *Ehud* must (if not to the world) (yet) in the *conclave* justify the removal. And for the *Glory* of an extraordinary gift to dispose of *Kingdomes*, 'twas given (they say) to *Peter* and to whomsoever he should give it, and that hath by a speciall *Providence* been continued to a race of *successors* to this very day. But all that thus turns aside (as the *Psalmist* speaks) to these *Psal. 125. 9* their crooked *Serpentine* wayes, the Lord shall lead them forth among the workers of iniquity (that is, discover them to be no better then such) and then (as he speaks) *Peace* shall be upon *Sion*, nor shall the other two, *Glory* to *God*, and good-will towards men, and in men too, be then wanting neither; and this good-will to be wrought in men bring us to the third thing proposed to be handled in this great *means* of *Communion* with *God*, the *New Birth*; and that which



which next follows, and wherein the excellency of the wisdom that orders and contrives it, will no lesse appeare.

## CHAP. XVI.

*Of the Subject or Seat of this New Birth, wherein it is more especially wrought.*

Eph. 4

Ex. 36. 26

Eze. 11. 19

Ch. 13. 31

**T**He whole man is the adequate and commensurate Subject in which this *New Birth* is wrought, therefore is it call'd the *New creature* and *New man*; but more especially the soul of man is it in which he was first made, and must hereby be restored to the image of God. And in the soul more especially that which the Scripture calls the *Heart of man*, A *New heart* will I give you, (sayes God) and a *New spirit* will I put within you, and I will take away the *stone heart* out of your flesh, and give you an heart of flesh, and be your God, &c. The heart: (in the usual

(natural sense of Scripture) contains  
 both *understanding*, and *will*; we  
 have the phrases often, an *under-* Exo. 25. 2.  
*standing heart*, and *wise-hearted*, 35. 5.  
 and a *willing heart*, and whose hearts 129.  
*made them willing*. And herein  
 the *wisdom of Christian Religion*  
 doth not a little appear neither.  
 The devil wrought mans ruine at  
 first by setting up in him a *false* Lam. 5. 15  
*light of knowing like God*, and 'tis Ezek. 36. 3  
 proper that he that came into the  
 world to destroy the works of the  
 devil, should restore man by first 1 Joh. 3. 8  
 setting up in him a true *light of*  
*knowing*, that (as the Apostle  
 speaks) the eyes of our understand- Eph. 1. 18  
 ings being enlightened, we might  
 know what is the hope of his calling,  
 and what the riches of the glory of  
 his inheritance in the Saints, and  
 the exceeding greatnesse of the work-  
 ing of his mighty power. God deals  
 with man in this his renewing, in  
 the same order he held in his ma-  
 king, he begins with the *understand-*  
*ing*, and so to the *will*; first with  
 duty, and then Reward; his work is

*befors him (as the Prophet speaks) and his reward is with him; the Devil knows that the way to unmake, destroy man, is to pervert in him Gods order, or method, and therefore he begins with the will and affections, and baits the object with promise of reward to the utmost, to take them with, as knowing well that the understanding can make no head against them if once they be engaged; so he shewed David naked Bathshebah, but he did not shew him the naked sword that must for that sin stick fast in the bowels of his house for ever. He shew'd Achan the wedge and garment, but he shew'd him not the fire they would kindle in his Tent. He comes to the sinner as Jael did to Sisera, with butter and milk in one hand, and that he shews, and 'tis in a Lordly dish; but with a naile and a hammer in the other hand, and that he hides.*

2 Sam. 12

Josh. 7

Judg. 4

*The Will is the leading part in man, the understanding, though it do precede, yet doth it not so much*

lead

lead as their *Will*; the rest of the soules faculties do not so easily or certainly follow it, as they do the *Will*; if the *understanding* be the *needles point*, the *Will* is the *eye* whereinto the *thred* of all the rest of the minde is fastened; the point may make way, and lose its labour when't has done; unlesse the *eye* draw the *thred* after it. And 'tis of no smal importance that this *New birth* is more especially wrought on this *leading* part of man. Put a bridle on the horses head, and all the rest of the body follows; put it on any other part, and you may sooner break the *bridle*, then lead the *horse*.

Now as this *wisdom* appears in making choice of this part more especially for the work, so doth it no lesse appeare in framing of, and working upon this part, framing the *Will* so that it cannot be forced, and yet working so on it, in this *New birth*, as that it cannot resist. There are not two things in the world more *free* then  
Gods

Gods *Grace*, and mans *Will*, were  
*Grace* not free, it were no longer  
*Grace*; were the *Will* not free, it  
 were no longer *Will*; and again,  
 could *Grace* be resisted, it could not  
 be sufficient to save; for that wisdom  
 of the flesh would not want  
 ability to resist; and could the *Will* be  
 forced, it would be destroy'd, not  
 sav'd; even he that is able to save  
 to the utmost, saves none but  
 such as come to God by him.

2 Cor. 12. 9

Eph. 2. 5, 8

Rom. 8. 7

Heb. 7. 25

But here's the difficulty that  
 some rather find, then meet with.  
 How *Grace* in this *New Birth*  
 should work upon the *Will* irre-  
 sistibly, and yet the will remain  
 still free? To clear up which these  
 considerations offer themselves.

1. We are to distinguish of the  
 several *Acts*, or *Actings* of the *Will*,  
 wherein she always (how-ever)  
 exercises her native freedom; one  
 way of acting is that which they  
 call *imperate*, or of Empire over the  
 inferior faculties; the other way is  
 that which they call *elicit*, or of put-  
 ting forth her own proper *acts* to-  
 wards

wards their objects, as to *will, nill,* or *suspend* towards any thing, this as the more immediate *subject* on which *Grace* works, is that which comes in question, as that in which the *Wills* native *freedom* most consists.

2. We are to distinguish of the several objects too towards which the *will* puts forth this her *freedom*; and they are either, 1. *Natural*, such as are common to men with beasts, as *Food, Labour, Rest, &c.* Or, 2. *Civil*, as *Trades, Arts, Governments, Moral virtues, &c.* Or, 3. *Ecclesiastical*, as the outward services of *Gods* worship in *Ordinances*, as *Reading, Hearing, Searching* the *Scriptures* with attention, and consideration, as that which is of great importance. 4. Or lastly, truly *spiritual* and *saving*, as to *turne to God, believe, embrace saving Grace* offered. To the first three sorts of objects the *will* of man in his corrupt and unregenerate estate, hath still a *freedom*, though weakned more or lesse

according as those several sorts of objects rise higher towards *saving grace*. But to the fourth sort those that are truly and savingly *spiritual*, this freedom of *Will* in this unrenewed estate is not onely maimed, but quite *lost* to any ability of putting it self forth towards them untill restored by *saving Grace*.

3. Yet hath the *Will* of it self even in its unregenerate estate, a *possibility* (though not *power*) of being enabled to will what is *spiritually* good; and though *dead in trespasses and sinnes*, is not to be ranked with stones or beasts that have not so much as the faculty it self of *Will* by grace to be made *willing*. In the act of this its *willing* good, it wills *freely*, it could not will, and not will *freely*; onely this freedom to will what is *spiritually* good, is not in its own power, but by special *Grace preventing, inclining, exciting* the *Will* to this its *willing freely*. The question about mans *Free-will* to what

is *spiritually good*, is not, whether when the *Will* wills, it *will freely* or no? but whence it hath that power of *willing freely*, from it self, or from *Grace*?

4. In the first working of *Grace*, preventing, renewing, inclining, exciting, and enabling the *Will* to the willing of good, the *Will* is meerey passive, though in the willing of that good it acts, being first acted by *Grace*, yet all the power that the *Will* hath of it self before thus acted by special *Grace*, 'tis but that of the matter or subject, not (as the Schooles speak) of the forme, or any internal principle, a bare passive possibility, no active potency at all; yet being thus acted by *Grace*, the *Will* is not onely the subject on which, but the Instrument too, by which, *Grace* acts. Some expresse it by distinguishing of a twofold *Grace* in this New Birth. The first preventing *Grace*, whereby God reneweth the *Will*, puts into it the inclination; the second working *Grace*, where-  
by



by he gives the *Will* the act of *well-willing*, 'tis as impossible for the *Will* being of it self altogether, and *only evil*, to be *active* or *concurrent* any way to the enclining it self to *good*, as for a dead man to concur to the raising himself to life: but being *renew'd* and *enclin'd*, 'tis as impossible that the *Will* should *will* that *good*, and not *willingly* or *concurrently*.

5. Yet doth not this *preventing*, *renewing*, *inclining*, no nor *working Grace*, though it work powerfully and irresistibly, destroy the *freedom* of the *Will* when it doth will, though it can do no other; the *working necessity* doth no more destroy the *freedom* of mans *Will*, then it doth the *freedom* of the *Will* of *Angels*, or of *God himself*, who cannot but *necessarity*, and neverthelesse *freely will* what is *good*. Nor doth the *devil* and *wicked men* but *will evil freely*, although they can do no other. *Necessity* doth not destroy the *liberty*

erty of the *Will*, 'tis coaction that the *Will* abhors from, as truly opposite and destructive to its freedom. And herein the harmony and consent between the irresistibility of Gods *Will*, and freedom of mans in this *New birth* appears full of excellency and admiration, together with the wisdom in so contriving it. God as he gives every thing a *being*, and a *being* for a *tion*, so a way of *action* suitable to that *being*; things of a natural necessity, a naturally necessary way of *action*, as a stone to move downward; things of a fortuitous contingency, a contingent way of *action*, as whether that stone be ever lifted up to move so again or no? things of a voluntary freedom, a free way of *action*, as that of the *Will* of man in the willing *Grace*: Gods decree so determines all *actions*, and their second Causes, that the manner of their agency is still according to that of their *being*. His infiniteness, (as where it works it cannot but work irresistibly

*sistibly*, so ) it cannot but work *intrinsically*, as well in every *subject* he works on, as *Instrument* he works by; for that which is infinite cannot be excluded, or external to any thing whatever. The least stirrings of our hearts though but in thought, he is as *internal* to them, as they themselves.

Joh. 21. 18 *Another shall gird thee*, ( sayes our Saviour to Peter ) and lead thee *whether thou would'st not*; but Gods Prerogative in leading this leading part of man, the *Will*; is to put the girdle, not about it, but into it; He puts his *Laws* into the heart; his leading is a drawing, and so *irresistibly*; but 'tis a leading too; for though he draw, we run after; his cords are *Cords of love*, cords of a man, suited to that *liberty* of mans will which he gave it, and draws it by. Even in the Devils workmanship (sin it selfe) though God do not act it, yet he orders it; it could not stand with the *infinisiteness* of his wisdom to permit what he makes not use of; there is no wast water that

Hof. 11. 4

that the wheel of his Providence doth not take in. And herein he doth not *infuse* the evil, but *use* it; he doth not *use* it as an evil, but as an *Instrument*, and so orders it. But when he makes use of a piece of his own *workmanship*, the will of man as an *Instrument*, he both *Acts* it and *Orders* it in that way of *being*, and *use*, that he himselfe hath given it. Nor ought it to seeme strange, that the same motion as to the *first* cause (God) should be *necessary*, and *irresistible*, (for who hath resisted his will?) And yet to the second Cause *Man* voluntary, and *free*; for, in the same clock we see the motions are more contrary, the motion of the wheels is *violent*, that of the weights *natural*; Nay, in the same weights, and at the same time, the motion by their innate principle is downward, and yet by an externall cause (the hand) that at the same time lifts up the whole clock in motion, 'tis upward too; how much more by an

I

infinite

Eph. 2. 10

Rom. 9. 19

infinite and internal cause? And when the severall motions too though diverse, yet are not contrary, as freedom and constraint would be, but *disparate* (at most) as *Freedom* and *Necessity* have appear'd to be.

Exo. 34. 24

No man shall desire thy land (sayes God) when thou goest up to worship; and if God can suspend the Will from desiring without destroying its Freedom, why should he not be able to act it to a Willingness, and yet leave it Free? Not will this but more fully appeare, if we consider the manner of his *Acting* upon the Will in this *New Birth*, which is the next thing propos'd in it, wherein the excellency of *Christian Wisdom* no lesse appeares, and now followes.

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## CHAP. XVII.

## of the Manner of this New Birth.

I Meane not under this head to speake of the *Dignity, Excellency, or Efficacy* of this *New Birth*, they have been all some where touch'd at before: I shall here speak only of that which is most properly comprehensive of the *Manner* of it (and about which there are the greatest mistakes) and that is the *Spirituality* of it. Now this word *Spiritual* is contradistinct to foure several wayes in the manner of things being wrought, viz. *Natural, Temporal, Fantastical, and Grosse or Compounded.*

1. It is not *Natural*, that which is borne of the flesh is but flesh, 'tis that which is borne of the Spirit is Spirit; take flesh either way, as it implies corruption or corporiety, and 'tis still opposite to Spirit: A spirit hath not flesh as you see me have, and The flesh  
 Joh. 3. 6.  
 Luk. 24. 39.  
 Gal. 5. 17.

*lusteth against the Spirit, and they are contrary, nay, enmity it selfe, one against another, even the soul of man in his unregenerate estate is flesh, and so (by the Apostle) Heresies are reckoned among the works of the flesh; and as it is with the flesh and the Spirit, so is it with those also that are borne after the flesh; they (as the Apostle speaks) persecute those that are borne after the Spirit; so far is this New Birth from being naturall, or after the flesh.*

2. *Nor is it Temporall, of this world, but (as our Saviour speakes) from above, and like the wind, forcible, but not visible. 'Tis not like mans being borne of a woman, as the sparks flye upward, to die againe, and go out: But a Birth to a Life, (like the seed of it) an abiding life, and an abounding life, a life not carried in the hand of man, but hid with Christ in God*

3. *Yet is it not Fantastical or imaginary neither, but true and real, though Spirituall. That phrase of a New Creature, a New Man, Christ formed*

Rom. 8. 7.

Gal. 5. 20.

Joh. 3. 8.

Job. 5. 7.

1 Joh. 3. 15

Gal. 4. 19.

formed in the soul, all imply reality, that exceeding mighty working of Gods Power, even the same whereby he raised his Son from the dead, that quickning together with him, that Sealing, Earnesting, Inhabitation of the Spirit, ascrib'd in Scripture to this New Birth, carry it without doubt higher then a Phantasie or bare imagination. *Gal. 6. 15. Eph. 4. 21. 1. 18, 19. Col. 2. 13. the being an ear- nest*

Nor is it (as not barely imaginary) so on the other side, not compounded of Gods Spirit, and man in one personal substance, or subsistence of both (as Familists would have it;) In this New Birth, the substance of the faculties of the soul is not changed, the change is only of qualities in them; the Understanding, Will, Memory, Affections are not destroy'd, but reduc'd, and improv'd. 'Tis certainly high bed-time with the world, that it begins to dreame of a sleep of the soule after death, and an odde kinde of Transubstantiation of it into God in this life: that Transubstantiation of bread into



the *body of Christ* in the *food* of the *Newborne* is short of this of the humane soul into the *Spirit of Christ* in this *New Birth*. But as that *food* is of the *bread*, and *body of Christ*, not *substantially*, but *Sacramentally* one; so in this *Birch* of *Water* and of the *Spirit*, they are not (as the *Apostle* speaks) therein so much *one*, as they agree in *one*. Some, as I hear, (for I confesse, as *Cicero* said of himself concerning the *Lyric Poets*, should I live the life of *Nectar*, I should scarce finde leasure to read their Books) have found out to avoid the grossenelle of this *Transubstantiation*, or *Composition*, a distinction between a union of persons, and a personall union, and say, that in this *New Birth* there is not a union of persons between Gods *Spirit* and us, but a personall union. *Incommunicability* to another person being of the inseparable essence of every person, We must suppose they mean such a union as that of the two *natures* in the per-

person of our blessed Saviour; if so,  
 then as from that personal union  
 there flowes a Communication of Pro-  
 perties whereby what belongs in the  
 same person, to either of the Natures,  
 is ascrib'd to the whole person as  
 the proprietor of all actions and  
 endowments (as is usual in those  
 phrases of Scripture, *the death of God,* Act. 10. 18  
*and blood of God,* and those of the Mat. 9. 6.  
*Son of Mans Power to forgive sins,*  
*and being Lord of the Sabbath,* and 12. 8.  
*the Son of mans coming down from* Joh. 3. 13.  
*heaven, and being in heaven even when*  
*he was talking with Nicodemus.)*  
 So the son of man, his *Lies, Lusts,*  
*Blasphemies,* being personall, must  
 be personally Gods, and that not  
 only by *imputation,* but *action,* and  
*Gods Infinitenesse, Omnipotence, E-*  
*ternity Mans;* I did in conference  
 with one of these strangely deluded  
 creatures of my own Parish, ask  
 him whether (being personally one  
 with Christ,) he was not the *Crea-*  
*tor, Saviour, Redeemer* of such as  
 beleev'd in him, and were *one with*  
*Christ,* as well as himselfe, and so

the Saviour of *Christ* himselfe too ? But all the answer I could get from him was, that his light comprehended it, though my darknesse could not. That in *Christ* the person of God assum'd the person of man, was the heresie of *Nestorius*, who held in him two persons. That the nature of God assum'd the nature of man, was the heresie of *Eutyches*, who held in him but one nature; that the person of man assum'd the nature of God, was the heresie of the *Patripassians*, that held the whole nature of God common to all the persons to have suffered: But this Blasphemy is an *oleo*, or complication of all them with advantage; it makes *Christ* to have as many persons as there be *Saints*, his Divine nature to be *Transubstantiated* into, and made one with mans, and so to suffer and die, and (which is no lesse Blasphemy then any of the rest) to subsist out of his own person in that of mans. However, 'tis muchwhat like that other *Transubstantiation*, wherein the *Papists* are

are fore'd to yield, that Mice and Rats, when they by chance eat the consecrated *Bread*, they do eat (they say) the *Body* of Christ, but they do not eat it *bodily*: (a strange kind of diet for Mice to eat a body, and not bodily) so here a personal union, but not a union of persons, somewhat like our Altar-men of the late age, who would needs have more then a Sacramental union between the *body* of Christ and the *bread* in his *Supper*, but could not tell what to call it.

Now, as it is not safe to make Gods *actings* the bounds or limits of his *Attributes* (as to say, he cannot do but what he doth, or hath done :) so nor is it any way safer to make his *actings* the limits of his *Person*, as to say, he acts graciously in such a man; therefore he is *personally* one with him. In the worke of our *Justification*, it being a *judiciary* imputative *transaction*, Christ is *Legally* one person with us, in Gods acceptance, as hath before been shew'd; but this of

our Sanctification, in the New Birth is by *inherent* Grace put into us, not imputed, merit applied to us, and so to make *Christ* really one person with us, is not only to give man a Godhead, but God an incarnation in us, as well as for us.

Yet neither are the *actings* of Gods Spirit by Grace in us, merely transient, or occasionall, they are by way of *infused habit* or principle (as the Scripture speakes) put into us. Our Saviour himselfe best expresses it by Comparing it to the Wind. The wind bloweth where it listeth; — So is every one (sayes he) that is born of the Spirit; he doth not say, So is the Spirit (as Antitrinitarians would have it) who make the blessed Spirit no other then the force or vertue of the Godhead (as the wind which is but agitated Aire,) but so is every one that is borne of the Spirit. The Wind besides the qualities of cold or hot which it works in the aire, hath put into it a principle of motion, it blowes where it lists: so hath the Soul in this New Birth a standing

ing principle of Grace, acting it unto holinesse. Nor when we are said to be herein *made partakers of the Divine nature*, is it to be understood as if said, *partakers of the Divine Essence*; the word there us'd cleares it sufficiently, implying only *nature*, in that sense that we call an angry man a man of a hot nature, another that is unactive a man of a slow nature, or one that is kind a good-natur'd man.

There is nothing more dangerous in religion then to stretch *Metaphors*, and to make them go more *miles*, and on more *feet* then they stand on; and especially when against plaine *Scriptures* that positively hold out the contrary, *Metaphors* are short *Parables*, and parables are to be limited by their scope, or designe. When Papists conclude that man before he is new-borne is not dead in sin, but only sick and wounded, because *the man that fell among thieves between Jerusalem and Jericho, is in the parable said to be so*, (when in

Luk. 10. 30

- in plaine Scripture he is said to be *dead in trespasses and sins*, ; we answer, that the expresse scope of the *Parable* is not to shew what mans state was, but *who was his neighbour*, nor is it other then a sufficient answer to all those Scripture-phrases of *Christs Spirit dwelling in us, being one with us, and we with him*; that they are metaphors expressing, not an essential, but only a constant, cohabiting, conjugal onenesse (as appears by the same
- 1 Cor. 6. 7. Spirits own exposition of them in that plain Text. *He that is married to the Lord is one Spirit.*) How ridiculous were it for a man, against plaine Scriptures to the contrary, to go about to justify his cheating or theft by the *Parable* of the *unjust Steward* commended for writing down fifty for a hundred, or that of
- Luk 16. our Saviours coming to judgement as a thief in the night? when as the one aimes at nothing, but to make us wise unto salvation in our Generation, as he was to the world in his; the other to make us watch-ful

ful, that we be not surprized by our Masters coming to judgement. Nor doth the excellency of Christian Wisdom appear lesse in this Branch of the New birth then in any of the other. Birth carries more especially a relation in it to three things, *Life, Love, Inheritance*; now they are all three here spiritual, and therefore 'tis every way fit the way of the Birth should be so too. 1. The life is spiritual, and therefore if the Birth to it were not so too, 'twere improper. The service God requires, for which he gives us *life*; is (as he sayes himself) to be done *in Spirit*. 2. The *love* is *spiritual*; God loves his own *image* in us, and that is *spiritual*, and consequently so must his *Love* be; and then too so must the pledge of it be, this *Birch*. 3. The inheritance, 'tis that of the Saints in light, and therefore such too must the *Birch* be that entitles us to it. Those *riches of the glory of his inheritance in the Saints*, cannot be laid claim to by any other kind of *Birch*; this onely can (to advantage) improve

Eph. 1, 18.



prove the *reds* as well as *riches* that belong to this *inheritance*, as will appear in a fourfold instance, the which do here next in order follow.

## CHAP. XVIII.

*Of Christian Wisdom in the improvement of Crosses.*

**T**Here are foure things in the Management and Mastery of which, *Wisdom* more especially appeares, and they are *Crosses*, *Conflicts*, *Desertions*, *Death*, and 'tis no meane triumph of *Wisdom* to  
 Jud. 14. 14 *fetch ment out of these criers*, and with *Tamburine* to make these foure Tyrants to draw her Chariot. I shall speake of these foure in order, but no otherwise then as improv'd by this *Wisdom*, and they do not improperly refer to the foure foregoing *Branches* of this

*New*

*New Birth* ; the *Parentage* secures and improves *Crosses*, as but rods in the hand of a *Father* ; the instrument, the *Word*, that *Sword* of the *Spirit*, that armes us in *Conflicts* ; the *Seat* of it, the sanctify'd *Will*, or *willing-mind* accepted for the deed, that secures against present wants of sense or evidence of Gods *Love* ; and the *Way* or *Spiritualnesse* of this *New Birth*, that, as not capable of dying, secures against the last of them, *Death*.

*Crosses* are a kind of *Blots* in the game of this life, which no other *wisdom* but this can prevent the being either made or hit; this secures and improves them, and that by taking them under a twofold consideration; First, whence they come ? Secondly, whither they would ?

First, they come not (as *Job* tells us) from the dust or ground, that is, they have another, a higher rise than their *Instruments* or second *Causes*. Like *Moses* rod throwne to the earth (as if bred there) they turne

to Serpents, taken up they make  
 our way to Canaan. They flow  
 from the same Fountain of bounty  
 Psal. 75. 6. that Promotions do, neither from the  
 East, nor West, nor South, but  
 from the Lord; Nay, that Faith it  
 Phil. 1. 29 selfe doth, To you it is given not  
 only to beleve, but to suffer; Nay,  
 that heaven it selfe doth, Houses  
 Mar. 10. 30 and Land, with persecutions in this  
 world, and in the world to come life  
 everlasting; Nay, that Christ him-  
 2 Tim. 2. selfe doth, If so be we suffer with him,  
 12. that we may reigne with him. We  
 may well then say with him, The  
 Joh. 18. 11 Cup which my heavenly Father hath  
 given me to drink of, shall I not drink  
 it? 'Tis still in the hand of a Hea-  
 venly Father, and 'tis that that sea-  
 sons, sweetens, mingles, mea-  
 sures, allayes it; if that hand give to  
 Psal. 80. 5 his people (as in the Psalm)  
 seems to drink in great measure, yet  
 'tis in measure still; he turns not his  
 Isa. 28. 27. Cart-wheel upon the cummin, but (as  
 the Prophet speakes) fits it with a  
 rod to thresh it with. An Elephant,  
 an Oxe, a Horse, are creatures of  
 great

great use and service, but not untill reduc'd and tam'd; till then, the more of strength, and courage is in them, the more there is of danger, and the more of difficulty in that reducement, and the more incapable too of doing it themselves; a higher, a nobler nature for which they were made, must do it: and 'tis no other then so in that nobler nature of *man* too, the more of courage, strength usefullnesse, there is in *man*, the more need of taming, and the more incapacity of doing it himself, even his very *Wisdom*, that of the *flesh*, is herein *enmity* it self; a noble and superiour power by and for which he was made. (God,) 'tis he must do it: and as we lay on (as we see cause) a heavier yoke, or sharper bit to tame those creatures with; so, if God see cause to do so by us, that we be not *like the Horse and Mule*, we can blame nothing but our own rage, and head-strongnesse that do require it. Rom. 8. 7.

And yet secondly, as this *Wisdom* teaches us to consider that they come Psal. 31. 9.

come from God, so that they come from our *selves* too, and in some respects more from *us* than *him*; they come from God but *providentially*, they come from us *procuringly*, *meritoriously*, *instrumentally*. God calls them his *strange works*. (1.) Not spontaneously, not naturally flowing from him as works of mercy do, whereof his *bowels* are a *fountain*, (as the Original word us'd for mercy literally signifies) and might be (as some have observed) more properly Translated *viscericordia*; but the *vicer* (as he speaks himself,) *wherewith he shoves his people*, is *hired*, the instruments of cruelty are *not* in his house, (as in that of Simon and Levi,) he borrows them from us, 'tis alwayes some *dissemper* in us, that makes him draw blood, some *tumour* or *ulcer* that needs *lancing*, some *spot* or *staine* that will not be fetcht out without more then ordinary *rubbing*, that so he may (as his Apostle speaks) *present us to himself without spot or wrinkle*; we have

our

our wrinkles as well as spots; and if washing us in his blood do best fetch out our spots, stretching us on his Crosse will best fetch out our wrinkles; those *bidning things of deceit*, (as the Apostle calls them) those *depths of Satan* will not out without these stretchings and pressings. This wisdom therefore teaches us to search for the causes of our crosses within us, and when found, to strike in with God and them, and make with both one party against the common enemy our sins; and herein we may, would we but make this sarch within us, find in the greatest intricacies and labyrinths of our sufferings, a thread or clue in the nature of the Crosse it self, to lead us back to the true cause of it. Who sees not in want the cause to be *riot* (as in the Prodigal?) in *ignominy* the cause to be *pride* (as in *Haman*?) in *sickness* the cause to be *intemperance* (as in the *Corinthians*?) in *Pestilence* the cause to be *security* (as in *David*?) in *war*, and captivity the cause to be *con-*

temp

2 Cor. 4. 3.

Luk. 15

1 Cor. 7

2 Sam. 2

temple of Gods words, (as in *Judab*) the sin most what travelles of the judgement, and begets it (as *Adam* did *Cain*) in his own likeness.

Gen. 1.

2.

The second main Consideration under which this wisdom takes our crosses, is, whither they would? they have their designs and errands, or rather God hath his in them; even that messenger of Satan

2 Cor. 12.

on *Paul*, went on Gods errand, to humble him from being exalted above measure by that abundance of his Revelations. You have heard (sayes the Apostle) of the patience of *Job*,

Jam. 5. 11.

and you have seen the end of the Lord; not so much *Jobs* end, (though that was glorious too) but Gods end. Our sufferings may sometimes seem to run upon wheels meere

Ezek. 1.

chance, and that God hath no other meaning but to break us upon those wheels; yet like those wheels in the Prophets vision, if we look well we shall see eyes in those wheels, as he did. How strange and giddy seem'd the motion of that wheele of Providence, whereby *Jacob* is cast into

into a want of Bread, and Pharaoh rais'd to enough for seven years to come, and both of Gods bringing about? He call'd for a famine on the land, and brake their staffs of bread (sayes the Psalmist), and, God (sayes Joseph,) hath shew'd Pharaoh what he is about to do: but as strange as 'tis, God had an eye in this wheele, He sent a man before them, even Joseph who was sold for a servant, whose feet they hurt in the stocks, untill the word of the Lord try'd him. Jacobs famine, Pharaohs plenty, Josephs slavery, imprisonment, and preferment (as strange and crosse spokes as they seeme to be in this wheele,) all mov'd orderly by Gods word and appointment, for Josephs trial and preferment, Jacobs faith and relief: would we but suspend our judgements, untill the picture hath had the last sitting, the first lines in the rough draught would easily be executed.

I will not speak of all the designs of crosses, whither it is they would; not of their waning us from the world,



world, or winning us to God, or winnowing us from our chaffe, or warning us from wrath to come, &c. I will only touch at two of them, as those whereto (our subject) *Christian wisdom*, more especially serves to manage them, and they are the knowledge of our selves, and exercise of our graces.

I. First, David when his sore ran

*Psal. 77. 2.*

in the night and ceased not, and his spirit was overwhelmed, and his eyes with-held from sleep; he communed with his own heart, and his spirit made diligent search; A man in prosperity is a stranger to himself, studied, and known only to others, he knowes himself but by *hear-say* (at best,) and sees himself only in those false glasses of the flattery and envy of others; He is so much the worlds god, as he is not his owne man; his soul is but his bodies guest (at most) and commonly proves but a slippery one neither, and slinks away without taking leave, for fear of coming to a reckoning; he carries it like a dark Lanthorne to see all but

but himself by; Crosses do herein halfe our work to our hand, they teach us to know our selves, and certainly next to the knowledge of the Maker; the Soules master-piece is the study of it self; 'tis hard to carry an over-full cup even; he hath a double taske that must read, and discypher, and correct himself with our this Paraphrase of crosses.

And for the second maine designs of crosses; (*The exercise of our graces*;) David is here an excellent president for us too, when he was in those forementioned straits; He cryed unto the Lord, he remembered God, and considered the dayes of old; and thus his promise failes not; He vowed a vow to the mighty God of Jacob. If crosses keep those graces of faith, hope, search, watchfulnesse, communion with God in prayer and meditation more (as in him) upon the wing in our soules, and like a mettall'd Hawke, a check makes it but to strive at a higher place in them; they are of more advantage

to

- to us then all the worlds triumphs laid at our feet. Those paths (that Job speaks of) wash'd with butter, must needs grow very slippery, ranke, and fulsome; those that are strewed (at least) sprinkled with the salts of crosses, are certainly more safe, and seasoned. We have need of patience (sayes the Apostle,) and 'tis the tryall of your faith (sayes another) that worketh it; and 'tis patience that hath her perfect work, (as elsewhere) Christ is called the author and finisher of our faith; he begins it in us, as he did for us, in love; but he finishes it in patience.
- Heb. 11. 33 All these died in faith (sayes the Apostle) and they were all eminent sufferers upon Record; when God doth hereby exercise us, he doth not only call upon us to call upon him, and to call our selves to account before him; but he calls upon us for more of both. It may be Christ sleeps in the ship of our soules, and the storme arises on it, and 'tis ready to sinke, that we might
- Mar. 4.

might cry so much the lowder to awaken him; it may be our cords of love, and zeal slacken, and God would have us draw them harder by new *vowes* (as *David* did,) but let us then take heed that we say of them (with him) too, *Thy vowes, O Lord, are alwayes upon me*; when once made, they become *Gods vowes*, and our *duties*, take heed of leaving them behinde us in our *sick-beds*, and forgetting them there; if we do, they will be sure (so) to start up in our *death-beds*, and flye into the faces of our consciences, with horreur and upbraidment: If we so bury our *vowes*, they will anticipate a *resurrection*, and come to judgement against us before our bodies, or our souls either.

K

CHAP.

## CHAP. XIX.

*of Christian wisdom in the improvement of Conflicts.*

**M**AN is a Creature made up in every part of him of conflicting contrarieties; in his body all the Elements are in a continual conflict with one another; his soul is not any whit more free, the Understanding and Affections, Reason and Passion like the flint and steel are still wearing upon one another with their mutuall clashings: 'tis so in the Christian too as well as man, the *flesh* and *spirit* Gal. 5. 17. still *lust against each other* (as the Apostle speaks;) for they are contraries; 'tis the providence of nature to improve those Elementall conflicts in the body of man to the highest uses of it. Were it not for the *Earth* of *Melancholy* in mans body, it could have nothing in it

of retention, posture, rest, but would be a very squib; were it not for the fire of choler, it could have nothing of concoction, expulsion, action, but would be a very logg; were it not for the aire of blood and the better part of it spirits, it could have nothing of aliment, motion, intercourse, but would be a very statue; were it not for the water of flume, it would have nothing of cohesion, allay, or suppleness, it would not be so much as any of the former three, but would be a very heap: and in the soul too, *vexatio dat intellectum*; 'tis that clashing of the flint and steel that beats out the light, and 'tis no small part of the office of Christian Wisdom, to improve the spiritual conflict between the flesh and spirit, and make it the Balance and counterpoise of the Christians soul; were it not for the spirit, the flesh would not be habitable, but a very sepulchre, a cage of unclean birds; and were it not for the flesh, the spirit would not be humble, but a very Babel, a Castle in the Aire; Rev. 18. 2.

the *wisdom* of the *spirit* keeps the *flesh* *awful*, and the *wisdom* of the *flesh* keeps the *spirit* *watchful*. *Rome's* ruine was caus'd more by her absolute conquest of *Carthage*, then her long warre with it; and 'tis so here too in this warre between the *flesh* and *spirit*.

And as it is needful in this state of mixture, that this conflict should be; so 'tis no other *wisdom* then this of *Christian Religion* that can rightly improve this friendly enmity to advantage. *Morality* could never reach it, the *Stoical Apathy* to bring it about starv'd the *flesh*, and the *Epicurean indulgence* drown'd the *spirit*. The *Roman valour* lay in killing the *flesh* (by self-murder) to set free the *spirit*; and the *Greekish wisdom* is (they say) come to it (at last) to enslave the *spirit* to their *Turkish masters*, that they may set free the *flesh* to drinke down their sorrow; *Christian wisdom* keeps both on foot, and makes their warre the souls best welfare; our comforts in this life are abundantly more owing

ing to our *conflicts*; then our *con-*  
*quests*; to the fortitude of not yiel-  
 ding, rather than the felicity of no  
 resisting; and so (as the Apostle  
 speaks of these tribulations) *we are*  
*more than conquerors in them*, be-  
 cause if we maintain the fight, *con-*  
*querors* by them; our *Crowns* (as Rom. 8. 37.  
 to the Apostle) *are but laid up for*  
*us*, and our *comforts* in the mean-  
 time *come into us* by this *good fight*  
*of faith*; that was it that made him  
*take pleasure in infirmities*, and when  
*he was weak then to be strong*. Our  
 blessed Saviour himself, though he  
 teach us to pray, *not to be led into*  
*temptations*, yet was himself *led to*  
*them* by the *blessed Spirit*; and the  
 Apostle gives the reason, that he  
 having been *tempted*, *might be the*  
*fitter to succour them that are tempt-*  
*ed*. The greatest danger in these  
*conflicts* is that too easie mistake of  
 those *conflicts* of *Reason* between  
 the *understanding* and *affections*, for  
 these of *Regeneration* between the  
*Self* and *Spirit*; we are therefore by  
 this *wisdom* taught to take special

2 Cor. 12.  
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Math. 4. 1

Heb. 2. 18.



notice of the differences, here, as before between *gifts* and *graces*, and they lie as those, especially in four things: 1. The *ground* of the quarrel. 2. The *nature* of the fight. 3. The *conduct* of the warre. 4. The *designe* or *end* of it.

1. First, In those conflicts between the *understanding* or *moral conscience*, and the *Affections* or *Passions* in a natural man, the *ground* of the quarrel is not so much *hatred* as *danger*; were it not for the danger of infamy, losse, or ruine, the *understanding* could be well enough contented to comply, nay give it self wholly up to the swinge of the *affections*; but 'tis not so in these *conflicts* between the *flesh* and *Spirit* in a *regenerate man*, the *ground* of the quarrel is here *hatred* more then *danger*; Rome was said to fight with other enemies more out of *glory*, but with Carthage out of *spight*; 'tis so heretoo, 'tis not so much which shall secure it self, as which shall subdue the other. Of all the *affections*, *hatred*, and *love* are, as the *first* and

and most uncomprehensible, so of greatest enmity and opposition. Joy and Grief do often compound and meet in the same object, and so do desire and fear; as in the death of a friend out of a tormenting sickness, or cutting off of a gangren'd limbe. Rejoyce with trembling (sayes the Psal. 2. Psalmist;) and as joy and trembling, so desire and fear are both towards Gods Name; but we love and hate not the same object. In this especially it is that we are said to be made partakers of the Divine Nature, Neh. 1. 11. when we hate, and love as God doth; now God hates in Sin not so much the danger of it, as the loathsomnesse, and loves in Grace, not so much the reward, as the beauty of it. Though no man knowes love or hatred (as Solomon speaks) by the things that are before him; yet by these two, of all the affections men may best know what is within them.

The second difference is in the nature or manner of the Figure; that between the understanding and Af-

*fections* in a natural man being several faculties is more at distance, and as it were by *Missile Armes* and *visitation*; the *understanding* fights not against the *Understanding*, nor the *Affections* against the *affections*, but each against other; but 'tis not so in this between the *flesh* and *spirit* in the regenerate man, the fight is closer and neerer at hand, and as the phrase is, *inter Triarios*, in every faculty of the regenerate soul there are both parties of *flesh* & of *spirit*; In the *understanding* it self, a *wisdom* of the *flesh*, and a *wisdom* of the *spirit*, and so in the *affections* too, and in every of them, a *worldly joy* in the increase of *corn* and *wine*, and a *godly joy* in the *light* of *Gods* countenance; a *worldly sorrow* that worketh death, & a *godly sorrow*, that worketh repentance to salvation, a *fear* that perfect love casts out; and a *fear* that perfects love; a *desire* as large as *Hell*, and a *desire* as high as *Heaven*. The fight between the *understanding* and *affections* in the natural man, is like that among *souldiers* of fo-

lume,

more, more lazy, and by way of  
*fuge and retranchment*; this between  
 the *flesh* and *spirit* more by way of  
*assaults and onslaught*: that may now  
 and then give each other a *broad-*  
*side*, and off again; this comes to  
*grapling and boarding* each other in  
 the same *vessell* of every *faculty*.  
 When *David* in the *siege* of *Rabbah*  
 fought at a distance by *Zach* and  
 his other *Captaines*, he came to no  
 small *losse* abroad, and *shame* at  
 home; but when he fought *hand to*  
*hand* with *Goliath*, with the *Geshurites*,  
*Gezrites*, and *Amalekites*, he pre-  
 vailed (sayes the Text) greatly;  
 these moral cold skirmishes between  
 the *understanding* and *affections*, as  
 they are not so close, so nor or-  
 dinary so successful as these in-  
 testine combats between the *flesh*  
 and *spirit*: these are like that of  
*Scanderbagge* in his *History*, who  
 fought a challenge with his enemy  
 in a *Box*, or *Grate*, *Breast to*  
*Breast*.

Thirdly, They differ in their se-  
 veral *Conducts* of the *Warre*, that

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## Christian Wisdom.

between the *understanding* and *affections* is more mercenary, and admits more of *Parleys*, *Treaties*, *Cessations*, *Correspondencies*, *Compliances* and *Entertainments*; this between the *flesh* and *spirit* admits of none, fights it out to the last man, gives no *quarter*. That is like the strife between the *Winds* and *Tyde* that sometimes struggle, sometimes come about and are both of a side; this like that of the *stream* and *Damme*, alwayes struggling and striving to force one another. Between these two parties of *flesh* and *spirit* there is alwayes somewhat of retardment before the act of eithers prevailing, or reluctance in it, of remorse after it. 'Tis a great part (they say) of the *Art of Warre*, *nosce artis hostis*, to learn the enemies way of fight; 'tis so in this too between the *flesh* and *spirit*: with some sins we must fight like *Parthians* flying, with others like *Romans* charge them home; those that are more sensual sins are of the first sort, *Elie fornication* (sayes

1 Cor. 6. 18

(sayes the Apostle,) and again, Timothy must flee also your fall lust: 2 Tim. 2.22  
 Lust is a Basitake, and kills by the eye, there's no staring it in the face; 'tis a burning-glasse, and kindles if we remove not; avoid it therefore (sayes experienc'd Solomon,) the very path and haunts of it, turne from it, and passe away. Sins of the other sort, such as are more spiritual and devilish, as envy, pride, and malice, we may look them in the face, and contemplate their ugliness; Resist the Devil, (sayes the Apostle) and he will flee from you; and Resist him stedfastly in the faith (saies another.) Some sins (as sudden anger;) are to be given place to, that is, diverted from, Give place unto wrath, and others, (as hypocrisie, dissimulation, and the like) the same Apostle would not give place to; nor an humble heart (said) and to clothe it  
 Fourthly, They differ in their several Designs: As the Quarrell between the flesh and spirit, is more mortall and deep, the war more intestine and close, the Conduits of

2 Tim. 2.22

Pro. 4. 25.

Jam. 4. 7.

1. Pet. 5. 9.

Rom. 12.

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Gal. 2. 1. 20.

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it more *untreatable* and *engaged*; so the *Design* of it is more *destructive* and *bloody*; That in the *conflict* between the *understanding* and *affections*, 'tis but to *charm* the *Serpent* from *biting*; This in that between the *flesh* and *spirit*, 'tis to *crush* the *very head* of the *Serpent* from being able to *byte*, (at least) any higher than the *heel* that *treads* on't: that but to *pacify*, this to *purify* the *conscience*; that but to *restrain*, this to *renew* it; That deals with *sin*, (as *Eli* with his *Sons*)

2 Sam. 2. Nay, my sons, it is no good report that  
 23, 24. I hear of you, why do ye so? or (as  
 1 Sam. 18.5. David about his *Absalom*) however,  
 deal gently I pray with the young man  
 for my sake; This in the language  
 of *Noah* concerning his *Cham*,  
 Gen. 9. 25. Cursed be *Canaan*, a servant of ser-  
 vants shall he be: Or (with *Jac-*  
 49. 6. *ob* of those of his (brethren in ini-  
 quity,) Cursed be their wrath, for it  
 was cruell, into their secrets let not  
 my soul enter; and (with *Abraham*)  
 Gen. 21. 10. casts out the *Bond-woman* and her  
 scolding son, and when requir'd, is  
 ready.

ready (with him) to offer up his *Gal. 4. 30*  
*Isaac* 101, the Son of his joy and  
 laughter, as the name signifies; )  
 Now the naturall conscience, or mor-  
 rall understanding, would (in such  
 a case as this of *Abrahams*, ) have  
 been sure to have endeavoured to  
 have started a quarrel between Gods  
 command, and his promise concer-  
 ning such an *Isaac*, and by letting  
 them at odds, have set them both  
 at naught, and first have consulted  
 with *Sarah*, (with flesh and blood)  
 and have seen what she would have  
 said concerning the *Lad*, from whom  
 he had him (as the Apostle speaks) *Heb. 11. 18*  
*by way of figure*, but *Abraham* will  
 not so trucke with God, he knowes  
 that in matter of faith Gods pro-  
 mises are his part to make good, and  
 therefore rests in a *Deus providebis*,  
 God will performe; his commands  
 are *Abrahams* part, and therefore  
 (with *Paul*) when he once had the *Gal. 1. 16*  
*heavenly vision*, he consulted not with  
 flesh and blood, and (with our blessed  
 Saviour,) in the doing of his heavenly  
 Fathers businessse, sayes, *Woman, what* *John. 2. 4*  
have



- have I to do with thee? the Spirit in this war with the flesh, drawes the arrow, as *Iohn* did against *Je-horam*, with his full strength; the  
 2 King. 9. 24. understanding shoots it against the affections, as *Joash* against the *Assyri-ans*, half drawn; if the Spirit hold the hand in this shot, (as the Prophet did the Kings) that guide being at the right hand, 'twill not spare (as the Psalmist speaks) to wound even Kings, (the most reigning sins) in the day of its wrath; The natural conscience strikes but at some of the branches of corruption, such as hang too much in the worlds eye, the Spirit layes the axe  
 Psal. 110. at the root of the tree.  
 Math. 3.

CHAP.

## CHAP. XX.

Of the Excellency of Christian  
Wisdom in the improvement  
of Desertions.

THIS is the most ravenous  
 eater in the whole Riddle, *Judg. 14.*  
 that Christian Wisdom by this  
 New Birth brings meat out of.  
 In Crosses yet a Christian sees  
 much of Gods hand, and feels  
 much of it too, under him, as well  
 as on him; in conflicts he doth no  
 lesse by his help, *that of his Spirit Rom. 8.26.*  
*helping infirmities, by grace sufficient*  
*for him, (as to Paul;) even in death*  
*it self he hears much of his triumph.*  
*O death, I will be thy death: Where,* *1. Cor. 15.*  
*thy sting?* but out of a meere Pri-  
 vation, that admits of neither see-  
 ing, nor feeling, nor hearing, nor  
 scarce of understanding what Gods  
 meaning can be in it, (as this of  
 Desertion is,) 'tis the triumph of  
 this Wisdom to bring meat out of  
 this.

this eater, light out of this darknesse  
 Troubles yet on every side, fightings  
 without, fears within, (as to Paul)  
 2 Cor. 7. 5, 6. may receive comfort from the coming  
 of Titus, but a friend; but when  
 there's nothing of coming, all with-  
 drawing, even of the promised Com-  
 Acts 7. 46. forter himself; Stephen saw Christ  
 while a killing, and that fight was  
 his Mount; made his face shine;  
 and changed not only that, but the  
 very stones too, made them bread.  
 Job 13. 15 Job though God himself would kill  
 him, yet will he trust in him; but  
 when God begins to kill, and to do  
 it with envenom'd arrows, such as  
 drinks up the spirit, then to turne  
 Gods scorpions into fish, his stones  
 into bread, and to suck oyle out of  
 the stones, to turne these arrows  
 into plasters, 'tis a kinde of  
 weapon-salve beyond that so much  
 talk'd of, to turn these wounds them-  
 selves of the spirit, (such as Solo-  
 mon himself asks, who can bear?)  
 into spiritual Limbeckes, and distill a  
 healing Balm out of them, 'tis a  
 piece of Wisdom, that bespeaks a  
 wiser

*wiser then Solomon for Author. Not only David said it, Thou hidest thy face, and I was troubled, but even Psal. 30. 1. Cain himself, as hardned a wretch as any upon Record, could say, My burthen is heavier then I can bear, Gen. 4. 14. for from thy face shall I be hid. Christ looked back on Peter, and with one frowne wrung him into a showre of teares; but when he will not so much as frowne, not look at all, but withdraw every the least glance of the light of his countenance, every beam of his healing wings, turne a Mal. 4. 2. soul into a kinde of utter darknesse above ground, so (as the Prophet speaks) as to see no light, that yet where this light is wholly denied, this *Wisdom* should yet hide out a way to stay that soul by trusting in Isa. 50. 10. this Name, set upon it in the New Birth, 'tis (as the Apostle calls it.) the depth of the riches of this wisdom, Ro. 11. 33. as if looking into some bottomlesse gulfe, his head had rounded, and he was forc'd to step back and cry, O the depth — — — When God is so angry, as that he will not be so much*

as angry no more, (as he speaks in the  
 Ez. 16. 42 Prophet,) but take away his jealousy,  
 (which at the worst hath somewhat  
 of love still in it) and bring a mans  
 way upon his head, (as he there  
 threatens) turne his anger at him  
 into scorne, and leave him under

Hos. 9. 12 that sad woe of Gods departure, and  
 by the highest kind of Excommu-  
 nication turne his back upon him, and  
 deliver him over unto Satan, to stand  
 at his right hand, (as the Psalmist

Psal. 109. 6 speaks) to tempt him. Yet, if God  
 stand (as he speaks) at a mans right  
 hand, he will in his behalf wound &

Pf. 110. 5 ven Kings in the day of his wrath;  
 but if Satan stand there, (unrebuk'd)  
 what can be expected but that course

Ibid. of falling from one iniquity to another,  
 Psal. 69. 22 his table becoming a snare, and a  
 mans prosperity his ruine?

When those three great judgments  
 were offered David, he makes a  
 quick choice, Let me fall (sayes  
 he) into the hands of God, and not of  
 man; and if not of man, much lesse

2 Sam. 24. sure into the hands of the Devil; and  
 14. the Devil is not a little ambitious of  
 this

this kind of vicissitude with God. No sooner was the Spirit of the Lord departed from Saul, but presently an evil spirit enters to vex him; O be not thou a terrour to me, (sayes Jeremy to God) thou art my God in the day of evil. And yet out of these terrours, desertions, and disownings doth this *Wisdom* fetch no small treasures of comfort, endearance and advantage; As, 1. To make us more skilful and useful towards others under desertion, that (with the Apostle) we may be able to comfort others with the same comfort where-  
 1 Sam. 16.  
 Jer. 17. 27  
 2 Co. 1. 4. 5  
 with we our selves have been comforted of God. 2. To make us lesse confident of our own stocks of grace, and to know that the bread of this, as well as of the other life, we are to begge it as daily bread; not (as he with the over-ful barns,) that thought he had his laid up for many years; that we have it not so much from hand to mouth, as from mouth to hand; were it not for those disappearing, and eclipses of the Moon, we should not know whether she were behold-  
 Luk. 12. 9  
 ing

- ing to the *Sun* for her *light* or no.
3. To *humble* us; when outward afflictions faile to do it, God then turnes his *rods* into *scorpions*, (as
- Deut 8.13, 16. he did to the *Israelites* in the wilderness) to *prove* (as he tells them) and humble them thereby; when their *droughts* and *famines* and other wants would not. God (as *Joseph* to his Brethren) will not a while *know* us, that we may the better know our selves.
- 4 To quicken our *Laziness* in prayer and other *meanes* of communion with God; God withdrawes, and (as he speaks)
- Hos. 5. 15. *berakes* himself to his place, that we may (with *Ephraim*) *seek* him more earnestly, more early, and (with the Church in the Canticles) follow and pursue him, till we can say with her, I have found him
- Can 3. 4. whom my soul loves; even He himself (our blessed Saviour,) in an agony he prayed more fervently, and was heard in that he feared.
5. To prize communion with God the more, and the more carefully to keep it: God doth (as the Apostle speaks of
- Ourselves

*Onesimus*) depart for a season, that  
 he might return and be received for *Philem. 15.*  
 ever; and (as our Saviour to the  
 Church) when found again, be held  
 and not let go. 6. To try and refine  
 our faith and other graces; a *Job*  
 or *David* are not known scarce to  
 themselves, while the ones hedge, *Job. 1. 10*  
 and the others mountaine is not re- *Psal. 30. 7.*  
 moved; it doth not appear what it  
 is they serve, or love or trust to, in  
 God; their faith may be other-  
 wise all the while but *fights*, their  
 love but *hyre*, and all their godlinesse  
 but *gain*, untill God keep a while  
 out of sight, withdraw his beames,  
 hold back his wayes: untill we can  
 (with *Abraham*) believe against hope, *Rom. 4. 18*  
 and (with *Job*) trust God though  
 he would kill us; untill we can finde  
 that we could love him, though he  
 hated us; serve him, though he should  
 serve nothing upon us but his justice;  
 untill then, we cannot with any  
 just confidence say (with *Paul*) I *2 Tim. 1. 12*  
 know whom I have believed, or (with  
*Peter*,) Lord, thou knowest that I *Joh. 21. 17*  
 love thee, nor (with *Abraham*) that  
 we



Luke 1. 74. we serv'd him freely without feare.  
 Lastly, to give us a taste of that Cup  
 that Christ dranke off for us to the  
 very bottome, 'twas a cup of deserti-  
 on, *My God, my God, why hast thou for-  
 saken me?* He was not only despised,  
 Ic. 53. 3, 4. and rejected of men, but smitten of  
 God and afflicted, those were the  
 Irons that (are said) to enter into  
 Heb. 2. 10. his soul. And as it became him who  
 was the Captaine of our salvation to  
 be made perfect by sufferings, of all  
 sorts: so doth it his Souldiers, that as  
 he was, so may they be in this world;  
 and as that desertion did not dissolve  
 the union between God and him, 'twas  
*My God* still, though forsaking, it  
 did onely intercept the vision: So,  
 doth this wisdom by this New birth  
 still secure the union between him  
 and his. Though in respect of vision  
 it may be with them as it was with  
 that his star to those wise men of the  
 East, they lost sight of it a while,  
 but with a greater returne of joy  
 then ever. But beside the Ends of  
 these Desertions, this Christian  
 Wisdom affords Rules too in them,  
 and

and that of two sorts; First, *Negative* ones such as we may not trust in *Desertions*; as,

1. Not to time; if that weare out the sense, it enflames the reckoning of them in the end, *To day if we will not heare his voice, we shall but harden our hearts*, and that is yet a further degree of *Desertion*, and a *Spiritual judgement*, which God ordinarily suffers not to lie any long time upon *his*, because 'tis a *sin* as well as *judgement*, and so makes the breach still wider, and neerer to that of a *reprobate sense*. *Time* will but more estrange, and dis-acquaint the soul with *God*, and but weare out the *sense* of that *Mirrh*, which *Christ* left behind upon the *locke* at his departure, and but rust it into a greater unplyableness; what to day is but an *indisposedness*, to morrow will be a flat *aversness*. *Time* is in *Philosophy* defin'd to be the *measure* (not of rest) but *motion*; if we sit downe in a *Desertion*, *Time* will but lengthen and widen it, not measure, or discover it, much lesse

close

Psal. 95.

Can. 5. 5.

close or heale it.

2. Not to *Diversion*, or a taking our selves off by any thing else from a pursuit of recovery, *Cain* after he went out from the presence of God, fell in hand with *Building a City*, calling it after the Name of his Son; but what gat he by that? The brand of Gods wrath sticke still on him; and the *Flood* swept away his *City* with his Son, and whole *Posterity*. *Noah* walked with God and built an *Arke*, not so like to last as a *City*, yet they swamme when the other drown'd. *Diversions* in cases of *desertion* are no other (in the *Prophets* phrase) then a *humbling the soul to hell*, in stead of casting it on *Heaven*.

3. Not to bare *Alley* or some present *Ease* in stead of *Cure*: Man out of a natural *Self-indulgence* is very apt as to take himselfe off by *diverting* from, so to take himselfe up in *dissembling* a cure that's painfull, and to bribe, and claw a desire into a beleeve, and (rather then faile) a bare *wish* into a *hope* (with

(with Balaam) to run after the wages of iniquity in the strength, but of a wish to die the death of the righteous; but such a skinning over of the wound, will but gangrene it and turne it to an Ulcer: There is nothing short of Pauls (altogether) will serve turne in this cure; Agrippa's (almost) makes the relapse but more dangerous, & the cure more difficult. God sometimes takes us off the Rack, but to try the ingenuity of our Grace, and suffers that Tarantula, Sin, to sting us to death laughing. Anodines are in this cure no way proper, nothing but Restoratives will serve turne; Wine, Musick, Mirth, and the like are here but forsakings of the fountain of living waters, and hewing out to our selves broken cisterns for stolne waters. Jude 22.  
A& 26. 29  
Jer. 2. 13  
Prov. 9. 17

4. Not to Feelings; Make me to hear of joy and gladnesse, that the bones that thou hast broken may rejoyce (sayes David); why hear of it? a man would think feeling it had been more proper; No, he  
L would

would heare of it from God, before  
 feele it in himself. We walk, and  
 2 Cor. 5. 7 live by faith, and not sense; the spi-  
 rits warm'd though but with mirth,  
 or wine, will quickly dance up into  
 a rapture of felt joy, and false confi-  
 dence; but 'tis a promise that is the  
 best musick to a wounded broken spi-  
 rit. By faith we have accessse into  
 this grace wherein we rejoyce, (sayes  
 the Apostle) and therefore he calls  
 Ron. 5. 2. it elsewhere, the joy of faith, and  
 Phil. 1. 25 faith comes by hearing, not feeling.  
 Ro. 10. 17

5. Not to bare Experiences, or  
 remembrances of former communi-  
 on with God, unlesse there be a pre-  
 sent ( both ) restlesnesse under  
 the want, and pursuitfulnesse after  
 a re-enjoyment of them; David  
 in such a case, though he will call  
 to remembrance the dayes of old, and  
 his former songs in the night, yet he  
 cryes out withall, Hide not thy  
 face from me, lest I be like them  
 Psal. 77. 6 that go down into the pit; and, My  
 143. 5. soul thirsteth after thee as a thirsty  
 land; He is alwayes in such cases  
 at his O when? and how long, Lord?

Ex.

*Experiences* are comforts, but no further then they leave upon the soul an impatience of their want, as well as a remembrance of their comfort; he hath no communion (at all) with God, that is not sensible of the *withdrawings* and *returnes* of his *persence*; he is an *Hypocrite* (sayes our Saviour) that can *discerne* the face of the sky, and not Mat. 16. 3 that of Gods *countenance*.

6. Not alone to present *Signes* within us; besides, that if true *signes* appear to us, it cannot be called a *Desertion*; they are in themselves of a disappearing nature, especially in *Desertions*, which are no other then *dis-irradiations* of our souls when the *Sun* of *Righteousnesse* arises not in them. *Desertions* are a kinde of *stormes*, like that of *Pauls* voyage, where for a long time neither *Sun* nor *starres* may appear; *Signes* are but *fruits* at best, not the *root*; this may live when those are fallen, or blown off. Job knew that his redeemer liv'd, Job 19. 25 and that the root of the matter was in him.

him still, though the very *leaves* and *barke*, as well as *fruit* were all *stripe* off him. But if not *Time*, nor *Diversion*, nor *Allay*, nor *Feelings*, nor *Experiences*, nor *Signes*, be here to be trusted to; What then? The Prophet tells us, 'tis the Name

Isa. 50. 10 of the Lord. He that walks in darkness and sees no light, let him trust in the Name of the Lord, and stay himself upon his God; The Name of the Lord (sayes Solomon) is the only strong tower to flie to, when all the outworks are taken. But what is this Name? 'tis *Iesus* a Saviour, Thou shalt call his Name *Iesus*; for he shall save his people from their sins, and the Scripture mentions no other qualification in us as necessary to his saving, but that of coming to him for salvation, though to the uttermost;

Mat. 1. 23 none to the making us the Sons of God by this New Birth, but receiving him. If it be said, 'Tis his People that he hath his Name of *Iesus* a Saviour for; The next words in the Prophet make answer, This Trust in his Name makes him their God,

God, who is so to be trusted in, and that (*his*) in the Prophet makes him one of (*his people*) in the Evangelist; as to our Saviour, a present forsaking doth not hinder from crying, *My God, My God.* Jer. 23. 6

Another Name was given him of old, and 'tis *our righteousness*; and to that Name in the Prophecie of him, the Apostle in the accomplishment addes, (as now made to us) 1 Cor. 1. 31

that of our *Wisdom* too, our *wisdom* first, and then *our righteousness*; the Lord knoweth how to deliver *his*, before they know it; nay, when they do not know it; our knowledge of it 'tis but a *reflex* act of Faith, and Faith is Faith before it reflect upon the Soul, by this act of Knowing, or assuring to us our Salvation; Keep the Apostles Method therefore, before we pore too much upon him as our *Sanctification*, take him as made *our Wisdom*, and *Righteousness*; if we should not be justified but by that act of Faith whereby we believe our selves to be justified, we should believe the

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thing



thing to *be*, before it were, and so he should not *justifie the ungodly*, (as he himself speaks) but the *already justified*. He himself is doubtlesse the best *Interpreter* of his own *Name*, and he doth it fully to our purpose in that *Paraphrase*, whereby he is said to *proclaime his Name*, *The Lord God*, *merciful and gracious*, *abundant in goodness and truth*, *keeping mercy for thousands*, *forgiving iniquity, transgression, and sin*. The *mercy* there that answers our *misery*, the *grace* that answers our *undeserving*, the *long-suffering* that answers our *continuing in sin*, the *goodness* that answers our *vileness*, the *truth* that answers our *Covenant-breach* and *falsehood*; are not only able and abundant, because the *Lords*, but infinite, because the *Lord Gods*, and all in his *keeping*, not ours; and not so *kept* neither, but that it is without any *stint*, but indefinitely for *thousands*; and that not of *persons* only, but *sins* of all sorts, sizes, aggravations, whatever, *iniquity*, *transgression*, and *sinne*.  
 Cleave

Cleave therefore to, and trust in his Name, before assurance, and beyond evidence; all that is required to his saving to the uttermost, is but coming to him, and receiving him, that is, to trust in him, though we have no light to see it by; that, and not evidence or assurance is Faith, if we believe the Apostle who expounds it by believing in this Name, *As many John. 1.12* *as received him, to them he gave, even as many as believe in his Name.* If any thing more be required, not to the trusting in his Name, but to our comfort in the assurance that we do so, 'tis that double Grace of Fear and Obedience mentioned in the same place (by the Prophet,) *Who is he that feareth the Lord and obeyeth? let him trust* —, but not in those two are we to look, especially in cases of Desolation, to perfection, but only sincerity, though but in the lowest degrees of them.

The lowest degrees of Fears are desire, and a sense of the want of it. For the first of which, next to the act of any Grace, is the desire of it;

and 'tis so near, that 'tis accepted for it, the desire for the deed. And

Neh. 1. 11 **Nebemiah** sticks not to conclude such to be Gods *Servants*, as do desire to fear his Name. As in sin a desire amounts to an *Heart-adultery*, or *Murder*; so in Grace, a desire (if

Dm. 5. 27 sincere) rises to a *Heart-fear*, or obedience. God for a *Balsazazar* hath scales to weigh him in; but for a *David* he useth rather his *Tonch-stone*

Phil. 1. 9. 26. 2. to try and prove him by. If we truly desire to fear Gods Name, we passe with God for *Servants*, are in his *Checkroll*, and may show him his own hand for't.

But yet lower, Are we in a *Desertion*? and do we feel it? and apprehend the horreur of it? there is yet some comfort left; Nothing but Grace can feel the horreur, or *Desertion* either; Nature dreads not, feels not Gods absence, but his presence rather; Job tells us what apprehensions of Gods presence or absence unregenerate hearts have, They say to God, Depart from us, we desire not the knowledge of thy wayes. And David in his

Job 21. 14

his own person tells us what those are in a heart that is regenerate, *How long, Lord? Ob when? O restore unto me the joy of thy salvation*; he doth not inferre that because the joy was gone, that therefore the salvation was gone with it: but rather because he was sensible of the want of the joy of it, that the salvation was there still, though under a cloud of *Desertion*; and to that purpose he addes, *Take not thy holy Spirit from me*, as *Psal. 51. 11* having it all the while; *Gods Spirit and salvation* (both) may be where the joy of both is wanting; nay, wch is more, they must be where that want his self: and herein appears the *Excellency* of this *Wisdom* in making choice of this *Mean*, (the *New Birth*) to hold *Communion* with God by that which *Desertions* cannot hinder; so even from themselves felt and apprehended, it may be undeniably concluded; so that even in them there is comfort in this, that there is an apprehension of them, and of the need of comfort in them. A stranger to the *Common-wealth* of *Grace*, neither medles *P. ov. 14. 10*

with this joy, nor feels the want of.

Isa. 50. 1. The other qualification (not for the trust, but the comfort of it) 'tis obedience, that obeys the voice——.

And the lowest degrees of Obedience, are Enquiry, and Submission.

For the first, next to the doing of Gods Will is an inquisitiveness after it, that we may do it. The chief

Seat, and (as it were) Wombs of this New Birth (as hath appeared before)

is the Will. I confesse there is not a more dangerous Signe of no Grace

(at all) then not to have a Will (at least) to know the Will of God,

that we may do it: But here again, a willing mind hath a promise of acceptance;

David therefore cries out nine times in one Psalm, Teach

Psal. 119. me thy statutes. The Knowing of God, that we may serve him; and

the serving him, that we may enjoy him, take up the whole duty of

mans Obedience. Where there is a desire then to know Gods Will, there

must be some desire to serve him; and where there is that, there can-

not but be a desire of enjoying him;  
knowing

knowing him therefore, that we may serve him, is call'd (by him) *life eternal*; so that there cannot but be *Joh. 17.* some entrance into that life in him, where there is this desire of knowing him. Nothing can kindle this desire in the soul but some taste or relish of that which is so desired. If we desire to do Gods will, in his account we do it, and consequently if we desire to know Gods will to do it, we desire to submit. But yet lower in this Qualification of Obedience.

If we cannot clearly find so much as this desire of knowing Gods will that we may do it, would we faine find it? there is some comfort yet, that (would) argues somewhat of a desire towards obedience; but however if there should not be so much as an *inquisitiveness*, such as we would after the commanding will, a *Submissiveness* to the Commanding will of God may afford some comfort; if we can (with David) clear him when he judges us, *Psal. 54.* though it should be to hell it selfe, are we so far from hating, or Blapheming

pheming him in, or for it (that's the condemnation of the devil) as that we can *blesse* him for his *justice* even in that for making us capable of *Glorifying* that his very *justice*, though we can never *satisfie* it, and for his *mercy* afforded others, and offered us? 'tis more then *nature* can rise to: As (on the other side) we love him because he loved us first; so (here) he never so *hates* us as to *danne* us unlessse we *hate* him first; and the least degree of this *Submissivenessse* argues in us at least no *hatred*, though some want of *love*. Do we *hate* sin, if not because he *hates* it, (at least) because it makes us *hateful* to him, and will in the end bring us into that *condemnation* of the Devil, to *hate* God to all eternity? There's somewhat yet of *love* in that, somewhat of *desire* after him. David calls this state of *Desertion*, *a walking through the vale of the shadow of death*, and even there finds *comfort* from the *staffe* and *rod* (both) of this *his shepherd*; the *Loof sheepe* was never a whit lesse of the

psal. 23. 3.

Luke 3. 5.

the *Flocke* because (at present) in a lost condition. Nay, those two properties of a good shepherd, which this *Joh. 10.* shepherd more especially challenges to himself, *Care* and *Love*, are more tenderly exercis'd towards that *lost Sheep* then all the other *ninety nine*: *A Joh. 6. 39.* double *Care*, of *Trust*, and of *Inter- 17. 12.* est; first a *Care* of *Trust*, *This is my Father's will who hath sent me, that of those which he hath given me I should lose none*; and 'tis not only his charge, but his discharge upon account, *Those which thou hast given me I have kept*; and none of them is lost; his trust, his office, his faithfulness in both lie all at stake for it. Nor is herein his *Care* only that of *Trust*, but that of *Interest* too, *All mine Joh. 17. 10.* are thine, and thine are mine, and I am glorified in them; an *Interest* the most intimate, *I in them and they in me*; the most mutual, *I am my beloved's, and my beloved is mine*; and the most inviolable too, *None can pluck them out of his hand*; so that in saving them he doth his owne business both wayes, of *Trust* and *Interest*.



rest. And for the other property, that of Love, 'tis not only the Mother's love; that of tenderness and pity, of taking into the bosome such as through weaknesse cannot go, and driving gently such as are in the travail of the New Birth and bigg with young. As you when his Mother comforteth, so will I comfort you: but 'tis the Father's love, that of rescue, and defence, herein he exceeds this, his own. Metaphor of a Shepherd, though the Lion (as he speakes himselfe) be not afraid of a multitude of shepherds that can but make a noise after him, when he hath taken away the prey, yet this Shepherd (with his Type David) pursues that Lion that seeks whom he may devoure, and takes him by the beard, and plucks the prey out of his teeth. So full is the Love on both sides of Parentage in this New Birth. Nay a greater Love then either of these engages him, the Love of his owne Father towards him, augmented (as he speakes) by this his Love to his sheep; Therefore doth my

Fa:

Ila. 66. 13.  
40. 11.

Ila. 31. 4.

Ibid.

1 Sam. 17.

*Father love me, because I lay down my* Joh. 10. 17  
*life for my sheep, and this carries it be-*  
*yond all those dimensions of love (the*  
*Apostle speaks of,) and that com-*  
*prehension too of all Saints; that*  
*there should be any New cause of*  
*Love between that Father and this*  
*Son, and can admit of no possibi-*  
*lity of an increase, but on this addi-*  
*tion of his Faithfulness and Love*  
*in this office of a Shepherd, so fully*  
*discharged towards these his sheep.*

## CHAP. XXI.

*Of the Excellency of Christian*  
*Wisdom in the improvement*  
*of Death.*

**D***Death, 'tis in it selfe no other*  
*then Natures Divorce, the*  
*Body's prison, the soules exile, the*  
*Arrest of judgement, the Curse of* Job 18. 14.  
*sin, the King of terrors; yet such a*  
*change doth this Wisdom by this*  
*New birth make upon this Change*  
*of worlds, Death, that it becomes*  
here;

hereby the *Christians Rest, Harvest, Conquest, Crown*. Nor is he (herein) (as the Apostle speakes) more then a *Conqueror*, because a *Conqueror hereby*, and more, a *Triumph*; but even this seeming lesse to the world, is hereby by the Apostle put into the great *Inventory*, as well as *Triumph of a Christian, Whether Life or Death*——All is his, *he Christs, and Christ Gods*. And that, no inconsiderable, or trifling part of this his *Inventory* neither, but of *value*, even with God himself, *Precious in the sight of the Lord is the death of his Saints*. Nor is the *Title*, the *Term*, the *Tenure* he holds this part of his *Inventory* by, but (as the Apostle there observes) the *Fullest*, the *Longest*, the *Surest* of all other; the *Title* the *fullest*, 'tis by *purchase*, and *Conquest* both; the *Term* the *Lastingst*, *present and to come*, *Possession* and *Reversion* both; and the *Tenure* the *Safest*, the *Highest*, 'tis in *Capite*, *entail'd*, for greater security, upon the *Crown*;——All ours, *we Christs, and Christ*

*Christ Gods.* That deare bought  
*wisdom* in mans fall sowed in him a  
*seed of Death* even in life, This by the  
*New Birth* sowes in him an im-  
*mortal seed* that cannot die by  
*Death* it selfe, but abides in  
 him (as the Apostle speaks) for ever,  
 nor is this *wisdom* herein with-  
 out its *rules* neither, but teaches us,

1 Pet. 1. 13

1 Joh. 3. 9.

1. To number our *dayes* (with  
*David*) and so to apply our hearts

to *Wisdom*. Every day is a single

Psal. 90. 12

life, and the longest life 'tis but a  
 day multiplied. He that willingly

loses or leaves but one day out of  
 the number, will (at best) but

3. 6. 1. 1.

entangle his *Account*; and the more  
 endanger the *loss* of all the rest

with it. No man but he who was  
 God as well as man could ever say,

*My time* *houre* *is not yet come*.

Joh. 1. 4.

Why should he then trust to another  
 day, when that other is not? Nor

is he sure of what remaines of this  
 he is in. *Wilt thou set thine eyes upon*

Prov. 23. 5

*that which is not?* (sayes *Solomon*)  
 And *dayes* (as well as *riches*)

*have their wings*, and are *swifter*  
 (as

(as

Job 7.6. (as Job speaks of his) *then the  
weathers shuttle*, and glide along  
(as that) from one end of the loom  
of life to the other undiscernably,  
yet still a drawing the *thread* of life  
after them, and wasting it insensibly  
in the passage. When every  
day is such, and another is not  
(at all) and whether it shall be 'tis  
uncertaine, and if it be 'twill cer-  
tainly be more unfit then the  
present for this *Lecture of Wisdom*  
to *salvation*, why should we not  
be as wise in our generation, as the  
wisest generation his, and take the bill  
Luk. 16.3. *quickly and write in our reckons*,  
*fifty for one promised hundred*? But  
(however) could we promise our-  
selves *Hercules's* *fiftene years*, ne-  
ver so often multiplyed, we could  
not promise our selves (in all of  
them) one offer of *Grace*. *Repen-*  
*tance* is as well Gods own Gift, as is  
his *Pardon*; and though he be al-  
wayes sure to give pardon to the  
penitent, yet he gives not alwayes  
penitence to the sinner. He is the  
way, as well as the life; and 'tis in  
his

his choice as well whether he will be sought when we please, as whether he will be found when sought. The wind blows, but when, and where it listeth; and is not (think we) he that commands the winds, and rides upon the wings of them, as free as they? Nay, if every Lapland Witch (as reported) can sell a wind, yet Simon Magus himselfe could not buy the Spirit. Joh. 3. 8. A. 8.

2. To acquaint our selves with Death before we come to die; to converse with it without keeping a distance, to entertain a correspondency, an intelligence with it. Even Lions grow familiar with their keepers, when strangers scarce think any distance great enough, or chaine strong enough; it teaches us (as the Prophet did by the Kings) to hold fast and examine the Messengers of this King of fears at the doore, and to heare the sound of their Masters feet behind them. (as Daniel did by the Priests of Babel) to strow the ashes of our mortality in view so as to descry the footsteps of  
of

1 King .6.

32

of those devouring Cheats of our own Hearts, but this is not all, the *Lyon* may thus grow tame, and yet be a *Lyon* still, and retain his inbred fiercenesse. This *Wisdom* therefore in the third place teaches us.

3. To draw out the *sting* of this *Serpent*, that it may not be in its power (no more then will) to hurt.

1 Cor. 15. This *Sting of Death* 'tis *sin*; let that die first, and so we may take up (as our Saviour speaks) this *Serpent* (too) without hurt, even into our bosomes, and shall not (at least) (with *Jesabels* Children) be killed by death. 'Tis *sin* that armes death with terrors, keep we therefore the heart in a constant feare more of *sin* then death. The messengers that the Emperesse had imploy'd to procure the death of *Chrysostome*, brought her back ward, that all was but in vaine, for that he feared nothing but *sin*. While death fed (as one speaks) but as a waiter on *sin*s trencher, or (with *Nahs* Crow) on the carrion of corruption, the whole world was but its

its Slaughter house, and Kitchen; but when it would needs (with *Fa-das*) swallow that indigestible sop of immortality, that could not see corruption (the Lord of Life) He brake in sunder, and his bowels gushed out; the dead that slept arose, and that String of death stuck fast in that empty grave, that swallowed up death it self in victory; so that all *1 Cor. 15*  
 such whose *sin*s are there buried, *54*  
 may say, *O death, where is thy sting?* and yet, though this be enough for matter of safety to them that have by this *New Birth*, their share *Rev. 20. 6.*  
 in that first resurrection out of the grave of sin, this *Wisdom* gives us further *Rules* that this *Serpent* by his hissing (though not *Ssing-ing*) endanger not our comfort as well as safety. In the fourth place, it therefore teaches us that,

4. As we must expect once to die; so we must not think to die well and all at once. The way therefore of this *Wisdom* herein, is (with the Apostle) to be in deaths often, *1 Cor. 15. 31*  
 and (with him) to die daily, (with

So-



*Solomon*) to prepare our work with-  
out, and make it ready in the field,  
and then fall in hand with it. If  
we would not die in sin, we must  
practise a dying to it; Sin is like that  
tenacious souldier, (so famous in  
story) it holds fast the soul (as he  
did the ship) while he had them,  
he held it with both hands; when  
one was cut off, he held it with  
the other; when both were cut off,  
he held it with his teeth, 'till his  
head after the rest was cut off too:  
We must cut off one hand of sin  
after another, and by a constant  
practice of mortification, and self-  
denial, kill it by peace-meale, die  
to the flesh, and world (both) be-  
fore we die out of them. Death  
is too strong a Fort to be carried  
at one assault. The wedges must  
make way for one another that  
must cleave so churlish a block.

5. Though we die but once for  
all, and cannot erre a second time  
in the doing it, or undoing our  
selves by it; yet we must not think  
to do it well, and all at once; this  
wis-

*Wisdom* therefore further teaches us not to leave any thing to do at death, but to die; *Death* is the busiest scene of *life*; and he is like to lose his purse, and breath too in a swoone, that is forc'd off the stage of *life* in a throng; and to make his bed, and go to it in the dark, that unthriftilly games away his whole candle-light, that should bring him to it. He is like to make but ill musick on't, that takes this instrument to play on, that never practis'd on it, or set it in tune before he begin. The Devil is ever most busie to put us out, when we are least able, or at leisure to collect our selves from distractions. The *Sun* is ordinarily most beset with clouds at setting; and if our *Sun* set under a cloud, 'tis like to be foule weather with us after. But it may be said, *Life* is short, and ours may be of the shortest size, so, as not to give us leave to prepare and set our house in order as we should: begin therefore betimes, and live much in a little.

No

Judg. 14.

Eccl. 11. 6

No man ever miscarried because his life was *short*, but because 'twas *bad*? That life is long enough that dispatches the task of it. 'Twas no losse to Gideon that he returned from victory the Sun being yet high. In the morning (sayes Solomon) sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper.

Exod. 20.

2 Tim. 4. 8

6. Lastly, be much in looking beyond *Death* as well as on it, or on this side on't: hold the heart sometimes (as we do by a burnt finger) to the fire anew, that one fire may drive out another, that the fire of *Hell* may drive out the fire of *Lust*. Consider that if the *Law* was so fiery at the giving, what is the *Account*, the *Audit* like to be? the *Affise* certainly will be very dreadful, when but the bare *Proclamation* was so. But especially hold the heart (with the Apostle) in a constant longing after the appearing of the Lord *Jesus*; 'twas the crown held forth in that hand to all that love his appearing; that most

most of all encouraged him to hold out in that his good fight of faith, to the finishing of his course with joy, 'twas not so much that he might be unclothed, as clothed upon with immortality, that he so breathed after. All those renowned ones (which the Apostle reckons up) they died (he sayes) in faith, and he gives us the reason, that they saw him who is invisible. An eye of faith well fixt on this object will carry the soul through, and above what ever can lie in the way to it, and say (with him) *To me to live is Christ, and to die 's gain.* We may well (with the Angel) trample the earth with one foot, and the sea with the other, if (with him) we can look aright and point at heaven with the Book of life in our hands. Even Christ himselfe, (whom we are to look unto as the Author, and finisher of our faith, and Captain of our salvation,) 'twas for the joy that was set before him, that he endured the Crosse, and despised the shame; The deaths of such as are His, are frequently call'd

*offerings* ; now (in an offering) while the ashes are falling to the earth, the flame is striving upwards to heaven, both to their several centers ; that *Death* that is not thus a sacrifice to *Christ*, 'tis but a haling away to execution.

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Christian

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ON  
 Christian Wisdome  
 ITS  
 EXCELLENCY,  
 Ends, Means, Effects, and  
 Improvements.

**B**RIGH Cherub, Paradise Sentinel Christian  
 Armed with fire and sword (in on:) it repel Wisdom.  
 (Lest he should fall once more) man from that  
 Of Life; yet guidest him to seek and see (Tree Recovallis-  
 And freely taste a better, whose glad fruit rian the first  
 Beckens the fainting soul to a recruit (I invite end.  
 Gainst death and its sting Sin, and, the hand  
 Bow's down its self with its own pregnant Means.  
 (weigh  
 The gentle, easie Pulley, strong and even The New  
 That lett'st down God, and wind'st u; Man to Creting.  
 (heaven, Parades.  
 And with him price enough his guilt to cloer Considera-  
 Ith' Upper-bench of his best Justice there; tion.  
 Nor can the Pleas of Holiness lay in  
 Against him (there) or stain, or reign of sin:  
 Here's Price, and Power; both met, and face to  
 (face  
 Faith lays a claim to th' one; to th' other Grace; Conditions )  
 M 2 Both

## Christian Wisdom.

**Gl'at.** Both, make him just and holy, and by th' same  
Justice, and Holiness that charg'd the blame.  
**Officor.** Thus God's made ours, we his, his plann'd and  
All ours, we Christs, & Christ is Gods. (rods  
All doubts are thus dissolv'd, defects supply'd,  
Deceits discover'd, errors all deserv'd.  
**Mean.** Nor is that other Engine that hath wrought  
Communion Man's reconcil'd communion, of ought  
Help. A weaker force, or cunning (the New birth)  
Nor Parentage, Seed, Womb, Way, of th'  
The New But from above all pledges of a love (earth,  
Birth. Au- Whose equal self-join'd sphere cannot but  
thor, Instru- Perpetually, it needs no other Art (move  
ment, Sub But the inclining bent of ev'ry part.  
ject, Manner  
**Advantages** Crosses, Desertions, Conflicts, are pursu'd  
Hereby's advantage, Death is self subdu'd.

**The whole** The wheel that spin'it these Sun-beams into  
**of both.** (cords  
Of love, mak'it them a ladder of the Lords  
Own letting down, to help up feeble man  
To lifes eternity, from his short span; (one  
Bring'it things about, and twist'it them into  
Of greatest difficulty and disproportion:  
The souls great Sun, from thee it borrows all  
The guide, eye, light that thou art seen withall:  
How can it chuse but study thee, and love thee,  
That sees nothing without thee or above thee?

FINIS.



Reader,

**B**E pleas'd to take notice, there is a very good  
*TREATISE* lately published, In-  
tituled, The Spirit of Bondage and Adopti-  
on: largely and practically handled, with  
reference to the way and manner of work-  
ing both those effects, and the proper Cases  
of Conscience belonging to them both; By  
Mr. Ford, B. D. and Minister of the Gospel  
in *READING*.

